

# THE EQUINOX

*Vol. I. No. III*

No. IV. will contain in its 400 pages:

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---

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A.'. A.'.

## **PUBLICATION IN CLASS B.**

---

### **BOOK**

777

THIS book contains in concise tabulated form a comparative view of all the symbols of the great religions of the world; the perfect attributions of the Taro, so long kept secret by the Rosicrucians, are now for the first time published; also the complete secret magical correspondences of the G.'. D.'. and R. R. et A. C. It forms, in short, a complete magical and philosophical dictionary; a key to all religions and to all practical occult working.

For the first time Western and Qabalistic symbols have been harmonized with those of Hinduism, Buddhism, Mohammedanism, Taoism, &c. By a glance at the Tables, anybody conversant with any one system can understand perfectly all others.

The "Occult Review" says:

"Despite its cumbrous sub-title and high price per page, this work has only to come under the notice of the right people to be sure of a ready sale. In its author's words, it represents 'an attempt to systematise alike the data of mysticism and the results of comparative religion,' and so far as any book can succeed in such an attempt, this book does succeed; that is to say, it condenses in some sixty pages as much information as many an intelligent reader at the Museum has been able to collect in years. The book proper consists of a Table of 'Correspondences,' and is, in fact, an attempt to reduce to a common denominator the symbolism of as many religious and magical systems as the author is acquainted with. The denominator chosen is necessarily a large one, as the author's object is to reconcile systems which divide all things into 3, 7, 10, 12, as the case may be. Since our expression 'common denominator' is used in a figurative and not in a strictly mathematical sense, the task is less complex than appears at first sight, and the 32 Paths of the Sepher Yetzirah, or Book of Formation of the Qabalah, provide a convenient scale. These 32 Paths are attributed by the Qabalists to the 10 Sephiroth, or Emanations of Deity, and to the 22 letters of the Hebrew alphabet, which are again subdivided into 3 mother letters, 7 double letters, and 12 simple letters. On this basis, that of the Qabalistic 'Tree of Life,' as a certain arrangement of the Sephiroth and 22 remaining Paths connecting them is termed, the author has constructed no less than 183 tables.

"The Qabalistic information is very full, and there are tables of Egyptian and Hindu deities, as well as of colours, perfumes, plants, stones, and animals. The information concerning the tarot and geomancy exceeds that to be found in some treatises devoted exclusively to those subjects. The author appears to be acquainted with Chinese,

Arabic, and other classic texts. Here your reviewer is unable to follow him, but his Hebrew does credit alike to him and to his printer. Among several hundred words, mostly proper names, we found and marked a few misprints, but subsequently discovered each one of them in a printed table of errata, which we had overlooked. When one remembers the misprints in 'Agrippa' and the fact that the ordinary Hebrew compositor and reader is no more fitted for this task than a boy cognisant of no more than the shapes of the Hebrew letters, one wonders how many proofs there were and what the printer's bill was. A knowledge of the Hebrew alphabet and the Qabalistic Tree of Life is all that is needed to lay open to the reader the enormous mass of information contained in this book. The 'Alphabet of Mysticism,' as the author says \_\_\_\_ several alphabets we should prefer to say \_\_\_\_ is here. Much that has been jealously and foolishly kept secret in the past is here, but though our author has secured for his work the "imprimatur" of some body with the mysterious title of the A.' A.', and though he remains himself anonymous, he appears to be no mystery-monger. Obviously he is widely read, but he makes no pretence that he has secrets to reveal. On the contrary, he says, 'an indicible arcanum is an arcanum which "cannot" be revealed.' The writer of that sentence has learned at least one fact not to be learned from books.

**"G.C.J."**

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(TORN EDGE)

the circumstances.

---

Cox, Box, Equinox,  
McGregors are coming to Town;  
Some in rags, and some on jags,  
And the Swami upside down.

---

Cran, Cran, McGregor’s man  
Served a writ, and away he ran.

---

Cadbury Jones!  
Stop your groans,  
And open the Family Bible,  
I fancy cocoa  
Would tint your boko  
Less than Criminal Libel.

---

What did Waistcott Wynn?  
Anyway, he lost his shirt.

---

See-Saw, Bernard Shaw  
Sold his beef to live upon straw.  
Wasn’t he a thousand miles  
From sense when he went to Eustace Miles?

---

Jagmatite said (TORN EDGE)

The Back contains some account of a football match played on some Saturday in January, apparently in Lancashire. The envelope was addressed in female script, and bears postmark “Rock Ferry.”

Besides the senseless vulgarity and scurrility of this disgusting stuff, it implies the false and malicious statement that a writ has been served upon us; and we shall proceed according to law, if we can trace the offenders.

**A**

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“This page is reserved for Official Pronouncements by the Chancellor” “ \_\_\_\_ of the A” .’.”  
A” .’.]

Persons wishing for information, assistance, further  
interpretation, etc., are requested to communicate with

**THE CHANCELLOR OF THE A.’. A.’.**

c/o THE EQUINOX,  
124 Victoria Street,

**S.W.**

Telephone 3210 VICTORIA,  
or to call at that address by appointment. A representative will be there to meet them.

---

Probationers are reminded that the object of Probations and Ordeals is one: namely, to select Adepts. But the method appears twofold: (i) to fortify the fit; (ii) to eliminate the unfit.

---

The Chancellor of the A.'. A.'. wishes to announce that those whom he represents are only responsible for the Publications on which their Imprimatur is set; the rest of THE EQUINOX is edited as literary and commercial expediency may suggest to the person responsible.

**THE EQUINOX**

"The Editor will be glad to consider"  
"contributions and to return such as"  
"are unacceptable if stamps are enclosed"  
"for the purpose"

***THE EQUINOX***

THE OFFICIAL ORGAN OF THE A.'. A.'.

**THE REVIEW OF SCIENTIFIC ILLUMINISM**

An. VI

VOL. I. NO. III.

Sun in Aries

**MARCH MCMX**

O.S.

**"THE METHOD OF SCIENCE---THE AIM OF RELIGION"**

***LONDON***

SIMPKIN, MARSHALL, HAMILTON, KENT & CO. LTD.



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{WEH NOTE: Two different versions of this editorial exist in separate marketings of the 1<sup>st</sup> edition. Both will be given. This first one seems to be the earlier version.}

## EDITORIAL

HAPPY is the movement that has no history! At the beginning of our second year we have little to record but quiet steady growth, a gradual spreading of our Tree of Knowledge, a gradual awakening of interest in all parts of the earth, a gradual access of fellow-workers, some young and enthusiastic, others already weary of the search for Truth in a world where so many offer the Stone of dogma, so few the Bread of experience.

There! we had nothing to say, and we have said it very nicely.

Floreas!

\* \* \* \* \*

We must apologise for the necessity of holding over our edition of Sir Edward Kelly's account of the Forty-Eight Angelical Keys, and other important articles. Considerations of space were imperative.

\* \* \* \* \*

Mr. H. Sheidan-Bickers will lecture on behalf of THE EQUINOX during the year. We shall be glad if our readers will arrange with him through us to speak in their towns. Mr. Bickers makes no charge for lecturing, and THE EQUINOX may assist if desired in meeting the necessary expenses. {1}

## NOTES OF THE SEMESTER

MR. SHERIDAN-BICKERS held a large and very successful meeting at Cambridge in November.

We beg to extend our warmest sympathies to Brother Aloysius Crowley. The gang of soi-disant Rosicrucian swindlers whose profits have suffered through our exposures, having failed to frighten Mr. Aleister Crowley, decided to assassinate him. Their hired ruffians seem to have been knaves as clumsy as themselves, and Brother Aloysius suffered in his stead, escaping death by a miracle.

If we do not extend our sympathy to Mr. Aleister Crowley also, it is from a conviction that he has probably deserved anything that he may get.

In order to cope with the constantly increasing budget of letters of inquiry and sympathy from every part of the world, we have moved into new premises at 124 Victoria Street, Westminster, to which address all communications should be directed. Callers will always be welcome, but it is advisable to make appointments by letter or telephone.

{2}

{WEH NOTE: Of the two different versions of this editorial found in different copies of the 1<sup>st</sup> edition, this seems to be the later version. It is found tipped in to some copies where the original pages 1-2 have been cut away.}

## EDITORIAL

HAPPY is the movement that has no history! At the beginning of our second year we have little to record but quiet steady growth, a gradual spreading of our Tree of Knowledge, a gradual awakening of interest in all parts of the earth, a gradual access of fellow-workers, some young and enthusiastic, others already weary of the search for Truth in a world where so many offer the Stone of dogma, so few the Bread of experience.

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\* \* \* \* \*

Two days after the bound advance copies of this Number were delivered by the printer, an order was made restraining publication, continued by Mr.

JUSTICE BUCKNILL, and dissolved by the Court of Appeal. {1}

## **NOTES OF THE SEMESTER**

MR. SHERIDAN-BICKERS held a large meeting at Cambridge in November, as successful as one would expect from the intellectual preeminence of our great university.

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{2}

## ***LIBER XIII***

### ***VEL***

## **GRADUUM MONTIS ABIEGNI**

## **A SYLLABUS OF THE STEPS UPON THE PATH**

A.' A.'. Publication in Class D.

Issued by Order:

D.D.S. 7ø = 4ø Praemonstrator  
O.S.V. 6ø = 5ø Imperator  
N.S.F. 5ø = 6ø Cancellarius

51. Let not the failure and the pain turn aside the worshippers. The foundations of the pyramid were hewn in the living rock ere sunset; did the king weep at dawn that the crown of the pyramid was yet unquarried in the distant land?

52. There was also a humming-bird that spake unto the horned cerastes, and prayed him for poison. And the great snake of Khem the Holy One, the royal Uraeus serpent, answered him and said:

53. I sailed over the sky of Nu in the car called Millions-of-Years, and I saw not any creature upon Seb that was equal to me. The venom of my fang is the inheritance of my father, and of my father's father; and how shall I give it unto thee? Live thou and thy children as I and my fathers have lived, even unto an hundred millions of generations, and it may be that the mercy of the Mighty Ones may bestow upon thy children a drop of the poison of eld.

54. Then the humming-bird was afflicted in his spirit, and he flew unto the flowers, and it was as if naught had been spoken between them. Yet in a little while a serpent struck him that he died.

55. But an Ibis that meditated upon the bank of Nile the beautiful god listened and heard. And he laid aside his Ibis ways, and became as a serpent saying Peradventure in an hundred millions of millions of generations of my children, they shall attain to a drop of the poison of the fang of the Exalted One.

56. And behold! ere the moon waxed thrice he became an Uraeus serpent, and the poison of the fang was established in him and his seed even for ever and for ever.

### ***LIBER LXV. CAP. V***

{4}

{Illustration facing page 4 partially described:

This is an ornamented diagram of the Tree of Life, from Tipheret downward.

At the bottom of the figure is a solid line, below it the words:

### **“PROBATIONER**

Liber LXI and LXV

[In certain cases Ritual LXXVIII.]”

Above this line, to the left: “PORTA”, and to the right “PORTAE”.

A triple ringed circle rests on this base line, for Malkut. Arched between the rings at the bottom “RITUAL DCLXXI.” Written within the circle are the words:

### ***“The Four Powers***

of

The Sphinx  
NEOPHYTE.  
Liber VII.

The Building of the  
Magic Pentacle.”

Extending vertically from the circle of Malkut is the path of Taw, with these words:  
“Control of the Astral Plane”. This path connects to the circle representing Yesod.

Extending at an angle from the circle of Malkut to the left is the path of Shin, with these words: “Meditation Practice Equivalent to Ritual CXX”. This path connects to the circle representing Hod.

Extending at an angle from the circle of Malkut to the right is the path of Qof, with these words: “Methods of Divination”. This path connects to the circle representing Netzach.

The ringed circle representing Yesod has “RITUAL CXX” arched between its rings at the bottom and the following words written inside:

“Posture  
Hatha Yoga  
Control of Breathing.

## **ZELATOR**

### **Liber CCXX**

The Forging of the  
Magic Sword.”

Extending upward from the circle of Yesod is the path of Samekh, interrupted by the crossing path of Peh. These words are on it: “Rising on the Planes”. This path is also interrupted by the center of a crescent before continuing on to the circle representing Tipheret.

Extending at an angle from the circle of Yesod to the left is the path of Resh, with these words: “Meditation Practice equivalent to Ritual DCLXXI”. This path connects to the circle representing Hod.

Extending at an angle from the circle of Yesod to the right is the path of Tzaddi (as Crowley considered at this time), with these words: “Meditation Practice on Expansion of Consciousness”. This path connects to the circle representing Netzach.

The ringed circle representing Hod has “NO RITUAL” arched between its rings at the bottom and the following words written inside:

“The Qabalah  
Liber DCCLXXVII  
Gana Yoga  
Control of Speech

## **PRACTICUS.**

Liber XXVII

## ***The Casting of the***

Magic Cup”

Extending horizontally to the right from the circle of Hod is the path of Peh, with these words: “Ritual & Meditation Practice to Destroy Thoughts”. This path connects to the circle representing Netzach.

Extending at an angle from the circle of Hod to the right is the path of Ayin, with these words: “Talismans Evocations”. This path is interrupted by the left horn of a crescent moon and then continues on to the circle representing Tipheret.

Extending vertically upward from the circle of Hod is part of the path of Mem, with these words: “Leads to Grade of (underline bifurcates path lengthwise) Adeptus Major”. The path breaks at top without closure.

The ringed circle representing Netzach has “NO RITUAL” arched between its rings at the bottom and the following words written inside:

## ***“Devotion to the***

Order

Bhakti Yoga

Control of Action

## ***PHILOSOPHUS.***

Liber DCCCXIII

The Cutting of the

## ***Magic Wand”***

Extending at an angle from the circle of Netzach to the left is the path of Nun, with these words: “Mahasatipatthana Etc” This path is interrupted by the right horn of a crescent moon and then continues on to the circle representing Tipheret.

Extending vertically upward from the circle of Netzach is part of the path of Koph, with these words: “Leads to Grade of (underline bifurcates path lengthwise) Adeptus Exemptus”. The path breaks at top without closure.

A solid line is drawn behind the paths, from the upper arc of the circle of Hod to that of the circle of Netzach. Above it are the words “PORTA COLLEGII ad S.S.”

A crescent moon depends from the circle representing Tipheret, body centered on the intersection of the “PROTA COL...” and the path of Samekh, horns touching the outer limit of the circle of Tipheret at the terminus of the horizontal diameter of that circle.

Within the crescent are the words:

## ***“Control of Thought. Raja Yoga Harmonizing of the Knowledge***

& Powers already acquired. Liber Mysteriorum

The Light- DOMINVS LIMINIS Lamp

- . ing of the magic”

The ringed circle representing Tipheret has "RITUAL VIII" arched between the rings at the bottom. Inside is circumscribed an upright pentagram with the following in the averse pentagon formed by its lines: "ADEPTVS MINOR". Between the points, inside the circle are these words, clockwise from the top right: "Ritual", "Revealed", "in Vision", "of Eighth", "Aethyr".

Finally, there is a half-glory radiant about the upper half of the circle representing Tipheret. This is composed of 26 spikes, black with a hollow flame like a tear-drop extending into each. The bulbs of the flame-drops define an arch. The bottom of the arch is defined by an arc concentric with the Tipheret circle, and the edges curve up to meet the edges of the half-glory. The following words are inside this arch: "The Knowledge & Conversation of the HOLY GUARDIAN ANGEL".}

## ***LIBER XIII***

### ***VEL***

## **GRADUUM MONTIS ABIEGNI**

### **A SYLLABUS OF THE STEPS UPON THE PATH**

" "Quote LXV. Cap. V. vv. 52-56"1

1. "The Probationer." His duties are laid down in Paper A, Class D. Being "without," they are vague and general. He receives Liber LXI. and LXV.

[Certain Probationers are admitted after six months or more to Ritual

### **XXVIII.]**

At the end of the Probation he passes Ritual DCLXXI., which constitutes him a Neophyte.

2. "The Neophyte." His duties are laid down in Paper B, Class D. He receives Liber VII.

Examination in Liber O, Caps I.-IV., Theoretical and Practical.

Examination in the Four Powers of the Sphinx. Practical.

Four tests are set.

Further, he builds up the magic Pentacle.

Finally he passes Ritual CXX., which constitutes him a Zelator. {5}

3. "The Zelator." His duties are laid down in Paper C, Class D. He receives Liber CCXX., XXVII., and DCCCXIII.



Examinations in Posture and Control of Breath (see EQUINOX No. I).  
Practical.  
Further, he is given two meditation-practices corresponding to the two rituals DCLXXI.  
and CXX.  
(Examination is only in the knowledge of, and some little practical acquaintance with,  
these meditations. The complete results, if attained, would confer a much higher  
grade.)

Further, he forges the magic Sword.  
No ritual admits to the grade of Practicus, which is conferred by authority  
when the task of the Zelator is accomplished.

4. "The Practicus." His duties are laid down in Paper D, Class D.

Instruction and Examination in the Qabalah and Liber DCCLXXVII.

### ***Instruction in Philosophical Meditation (Ghana-Yoga).2***

Examination in some one mode of divination: "e.g.", Geomancy, Astrology, the Tarot.  
Theoretical. He is given a meditation-practice on Expansion of Consciousness.

He is given a meditation-practice in the destruction of thoughts.

Instruction and Examination in Control of Speech. Practical.

Further, he casts the magic Cup.

No ritual admits to the grade of Philosophus, which is {6} conferred by  
authority when the Task of the Practicus is accomplished.

5. "The Philosophus." His duties are laid down in Paper E, Class D.

He practises Devotion to the Order.

1 WEH NOTE --- This line seems a printer's error, the quotation  
was made on page 4.

2 All these instructions will be issued openly in THE EQUINOX in  
due course, where this has not already been  
done.

Instruction and Examination in Methods of Meditation by Devotion (Bhakti-Yoga).  
Instruction and Examination in Construction and Consecration of Talismans, and in  
Evocation.

Theoretical and Practical.

Examination in Rising on the Planes (Liber O, Caps. V., VI.). Practical.

He is given a meditation-practice on the Senses, and the Sheaths of the  
Self, and the Practice called Mahasatipatthana.

(See The Sword of Song, "Science and Buddhism.")

Instruction and Examination in Control of Action.

Further, he cuts the Magic Wand.

Finally, the Title of Dominus Liminis is conferred upon him.

He is given meditation-practices on the Control of Thought, and is  
instructed in Raja-Yoga.

He receives Liber Mysteriorum and obtains a perfect understanding of the Formulae of  
Initiation.

He meditates upon the diverse knowledge and power that he has acquired, and harmonises it perfectly.

Further, he lights the Magic Lamp.

At last, Ritual VIII. admits him to the grade of Adeptus Minor.

“The Adeptus Minor.” His duty is laid down in Paper F, Class D. {7}

It is to follow out the instruction given in the Vision of the Eighth AEthyr for the attainment of the Knowledge and Conversation of the Holy Guardian Angel.

[NOTE. This is in truth the sole task; the others are useful only as adjuvants to and preparations for the One Work.

Moreover, once this task has been accomplished, there is no more need of human help or instruction; for by this alone may the highest attainment be reached.

All these grades are indeed but convenient landmarks, not necessarily significant. A person who had attained them all might be immeasurably the inferior of one who had attained none of them; it is Spiritual Experience alone that counts in the Result; the rest is but Method.

Yet it is important to possess knowledge and power, provided that it be devoted wholly to that One Work.]

{8}

### **AHA!**

AHA! THE SEVENFOLD MYSTERY OF THE INEFFABLE LOVE;

THE COMING OF THE LORD IN THE AIR AS KING AND JUDGE OF THIS  
CORRUPTED WORLD;

WHEREIN

UNDER THE FORM OF A DISCOURSE BETWEEN MARSYAS AN ADEPT AND  
OLYMPAS HIS PUPIL THE WHOLE SECRET OF THE WAY OF INITIATION IS  
LAID OPEN FROM THE BEGINNING TO THE END;

FOR THE INSTRUCTION OF THE LITTLE CHILDREN OF THE LIGHT.

WRITTEN IN TREMBLING AND HUMILITY FOR THE BRETHREN

OF THE A.'. A.'. BY THEIR VERY DUTIFUL SERVANT, AN  
ASPIRANT TO THEIR SUBLIME ORDER,

ALEISTER CROWLEY

{Illustration facing page 10 partly described:

This is a collotype in bright crimson. It is a photo of Crowley in black robe, only visible from diaphragm up. His elbows rest on a table before him, and his hands form the sign

of the “horns of Horus” against his face on a level with his eyes. His hood is turned back and pulled on as a hat, showing the eye in the triangle and forming a rough triangle in cloth about that device. He wears a serpent ring on the third finger of his right hand. On the table to the left, in the corner of the photo, is a large and circular honey topaz set in a vermillion cross (colors from other sources). A ribbon is attached to the cross. To the right is a standing book, evidently Crowley’s magical diary. This book is bound in what looks like red Moroccan leather, chased in gold and embossed (conjectured from surviving diaries of Crowley’s) The spine of the book has “PERDURABOMAGISTER” vertically on it. The “P” has Alpha and Omega to either side, and the last “R” has “2” to the left and “4” to the right. The cover board is engraved with a large pentagram in a circle.

The pentagram is interlaced as evoking earth would form, and there is a left eye of Horus in the center.}

## THE ARGUMENTATION

A LITTLE before Dawn, the pupil comes to greet his Master, and begs instruction.

Inspired by his Angel, he demands the Doctrine of being rapt away into the Knowledge and Conversation of Him.

The Master discloses the doctrine of Passive Attention or Waiting.

This seeming hard to the Pupil, it is explained further, and the Method of Resignation, Constancy, and Patience inculcated. The Paradox of Equilibrium. The necessity of giving oneself wholly up to the new element. Egoism rebuked.

The Master, to illustrate this Destruction of the Ego, describes the Visions of Dhyana.

He further describes the defence of the Soul against assailing Thoughts, and shows that the duality of Consciousness is a blasphemy against the Unity of God; so that even the thought called God is a denial of God-as-He-is-in-Himself.

The pupil sees nothing but a blank midnight in this Emptying of the Soul. He is shown that this is the necessary condition of Illumination. Distinction is further made between these three Dhyanas, and those early visions in which things appear as objective. With these three Dhyanas, moreover, are Four other of the Four Elements: and many more.

Above these is the Veil of Paroketh. Its guardians.

The Rosy Cross lies beyond this veil, and therewith the vision called Vishvarupadarshana. Moreover, there is the Knowledge and Conversation of the Holy Guardian Angel.

The infinite number and variety of these Visions.

The impossibility of revealing all these truths to the outer and uninitiated world.

The Vision of the Universal Peacock \_\_\_\_ Atmadarshana. The confusion of the Mind, and the Perception of its self-contradiction.

The Second Veil \_\_\_\_ the Veil of the Abyss.

The fatuity of Speech. {11}

A discussion as to the means by which the vision arises in the pure Soul is useless; suffice it that in the impure Soul no Vision will arise. The practical course is therefore to cleanse the Soul.

### **The four powers of the Sphinx; even adepts hardly attain to one of them!**

The final Destruction of the Ego.

The Master confesses that he has lured the disciple by the promise of Joy, as the only thing comprehensible by him, although pain and joy are transcended even in early visions.

Ananda (bliss) \_\_\_\_ and its opposite \_\_\_\_ mark the first steps of the path. Ultimately all things are transcended; and even so, this attainment of Peace is but as a scaffolding to the Palace of the King.

The sheaths of the soul. The abandonment of all is necessary; the adept recalls his own tortures, as all that he loved was torn away.

The Ordeal of the Veil of the Abyss; the Unbinding of the Fabric of Mind, and its ruin.

The distinction between philosophical credence and interior certitude.

Sammasati \_\_\_\_ the trance wherein the adept perceives his causal connection with the Universe; past, present, and future.

Mastering the Reason, he becomes as a little child, and invokes his Holy Guardian Angel, the Augoeides.

Atmadarshana arising is destroyed by the Opening of the Eye of Shiva; the annihilation of the Universe,. The adept is destroyed, and there arises the Master of the Temple.

The pupil, struck with awe, proclaims his devotion to the Master; whereat the latter bids him rather unite himself with the Augoeides.

Yet, following the great annihilation, the adept reappears as an Angel to instruct men in this doctrine.

The Majesty of the Master described.

The pupil, wonder-struck, swears to attain, and asks for further instruction.

The Master describes the Eight Limbs of Yoga.

The pupil lamenting the difficulty of attainment, the Master shows forth the sweetness of the hermit's life.

One doubt remains: will not the world be able instantly to recognise the Saint? The Master replies that only imperfect Saints reveal themselves as such. Of these are {12}

the cranks and charlatans, and those that fear and deny Life. But let us fix our thoughts on Love, and not on the failings of others!

The Master invokes the Augoeides; the pupil through sympathy is almost rapt away.

The Augoeides hath given the Master a message; namely, to manifest the New Way of the Equinox of Horus, as revealed in Liber Legis.

He does so, and reconciles it with the Old Way by inviting the Test of Experiment. They would go therefore to the Desert or the Mountains \_\_\_\_ nay! here and now shall it be accomplished.

**Peace to all beings!**

{13}

**AHA!**

***OLYMPAS. Master, ere the ruby Dawn***

Gild the dew of leaf and lawn,  
Bidding the petals to unclothe  
Of heaven's imperishable Rose,  
Brave heralds, banners flung afar  
Of the lone and secret star,  
I come to greet thee. Here I bow  
To earth this consecrated brow!  
As a lover woos the Moon  
Aching in a silver swoon,  
I reach my lips towards thy shoon,  
Mendicant of the mystic boon!

MARSYAS. What wilt thou?

OLYMPAS. Let mine Angel say!  
"Utterly to be rapt away!"

MARSYAS. How, whence, and whither?

OLYMPAS. By my kiss  
From that abode to this \_\_\_\_ to this!"  
My wings?

MARSYAS. Thou hast no wings. But see  
An eagle sweeping from the Byss  
Where God stands. Let him ravish thee,



It hath the strength to be resigned.  
Resign the will; and from the string  
Will's arrow shall have taken wing,  
And from the desolate abode  
Found the immaculate heart of God!

OLYMPAS. The word is hard!

MARSYAS. All things excite  
Their equal and their opposite.  
Be great, and thou shalt be \_\_\_\_ how small!  
Be naught, and thou shalt be the All!  
Eat not; all meat shall fill thy mouth:

Drink, and thy soul shall die of drouth!  
Fill thyself; and that thou seekest  
Is diluted to its weakest.  
Empty thyself; the ghosts of night  
Flee before the living Light.  
Who clutches straws is drowned; but he  
That hath the secret of the sea,  
Lives with the whole lust of his limbs, {17} Takes hold of water's self, and swims.

See, the ungainly albatross  
Stumbles awkwardly across  
Earth \_\_\_\_ one wing-beat, and he flies  
Most graceful gallant in the skies!  
So do thou leave thy thoughts, intent  
On thy new noble element!  
Throw the earth shackles off, and cling  
To what imperishable thing  
Arises from the Married death  
Of thine own self in that whereon  
Thou art fixed.

OLYMPAS. Then all life's loyal breath

Is a waste wind. All joy forgone,  
I must strive ever?

MARSYAS. Cease to strive!

Destroy this partial I, this moan  
Of an hurt beast! Sores keep alive  
By scratching. Health is peace. Unknown  
And unexpressed because at ease  
Are the Most High Congruities.

OLYMPAS. Then death is thine "attainment"? I

Can do no better than to die!

**MARSYAS. Indeed, that "I" that is not God**

Is but a lion in the road!

Knowest thou not (even now!) how first  
The fetters of Restriction burst?  
In the rapture of the heart  
Self hath neither lot nor part. {18}  
MARSYAS. Tell me, dear master, how the bud

First breaks to brilliance of bloom:

What ecstasy of brain and blood  
Shatters the seal upon the tomb  
Of him whose gain was the world's loss  
Our father Christian Rosycross!  
MARSYAS. First, one is like a gnarled old oak

On a waste heath. Shrill shrieks the wind.

***Night smothers earth. Storm swirls to choke***

The throat of silence! Hard behind  
Gathers a blacker cloud than all.  
But look! but look! it thrones a ball  
Of blistering fire. It breaks. The lash  
Of lightning snakes him forth. One crash  
Splits the old tree. One rending roar! ---  
And night is darker than before.

***OLYMPAS. Nay, master, master! Terror hath***

So fierce an hold upon the path?

Life must lie crushed, a charred black swath, In that red harvest's aftermath!

MARSYAS. Life lives. Storm passes. Clouds dislimn.

The night is clear. And now to him  
Who hath endured is given the boon  
Of an immeasurable moon.  
The air about the adept congeals  
To crystal; in his heart he feels  
One needle pang; then breaks that splendour Infinitely pure and tender ...

***\_\_\_ And the ice drags him down! {19}***

OLYMPAS. But may

Our trembling frame, our clumsy clay,  
Endure such anguish?

MARSYAS. In the worm

Lurks an unconquerable germ  
Identical. A sparrow's fall  
Were the Destruction of the All!  
More; know that this surpasses skill





The hushed awaiting worshippers.  
OLYMPAS. Then how secure the soul's defence?

How baffle the besieger, Sense?

**MARSYAS. *See the beleagured city, hurt***

By hideous engines, sore begirt And gripped by lines of death, well scored With shell,  
nigh open to the sword!

Now comes the leader; courage, run {21}  
Contagious through the garrison!  
Repair the trenches! Man the wall!  
Restore the ruined arsenal!  
Serve the great guns! The assailants blench;  
They are driven from the foremost trench.  
The deadliest batteries belch their hell  
No more. So day by day fought well,  
We silence gun by gun. At last  
The fiercest of the fray is past;  
The circling hills are ours. The attack  
Is over, save for the rare crack,  
Long dropping shots from hidden forts; ---  
\_\_\_ So is it with our thoughts!

OLYMPAS. The hostile thoughts, the evil things!

They hover on majestic wings,  
Like vultures waiting for a man  
To drop from the slave-caravan!

MARSYAS. All thoughts are evil. Thought is two:

The seer and the seen. Eschew  
That supreme blasphemy, my son,  
Remembering that God is One.

OLYMPAS. God is a thought!

MARSYAS. The "thought" of God  
Is but a shattered emerald:

A plague, an idol, a delusion,  
Blasphemy, schism, and confusion!

OLYMPAS. Banish my one high thought? The night  
Indeed were starless.

MARSYAS. Very right!

But that impalpable inane {22}  
Is the condition of success;  
Even as earth lies black to gain  
Spring's green and autumn's fruitfulness.

OLYMPAS. I dread this midnight of the soul.

MARSYAS. Welcome the herald!

OLYMPAS. How control

The horror of the mind? The insane  
Dead melancholy?  
MARSYAS. Trick is vain.

Sheer manhood must support the strife,  
And the trained Will, the Root of Life,  
Bear the adept triumphant.  
OLYMPAS. Else?  
MARSYAS. The reason, like a chime of bells  
Ripped by the lightning, cracks.  
OLYMPAS. And these

Are the first sights the magus sees?

***MARSYAS. The first true sights. Bright images***

Throng the clear mind at first, a crowd  
Of Gods, lights, armies, landscapes; loud  
Reverberations of the Light.  
But these are dreams, things in the mind,  
Reveries, idols. Thou shalt find  
No rest therein. The former three  
(Lightning, moon, sun) are royally  
Liminal to the Hall of Truth.  
Also there be with them, in sooth,  
Their brethren. There's the vision called  
The Lion of the Light, a brand  
Of ruby flame and emerald {23}  
Waved by the Hermeneutic Hand.  
There is the Chalice, whence the flood  
Of God's beatitude of blood  
Flames. O to sing those starry tunes!  
O colder than a million moons!  
O vestal waters! Wine of love  
Wan as the lyric soul thereof!  
There is the Wind, a whirling sword,  
The savage rapture of the air  
Tossed beyond space and time. My Lord,  
My Lord, even now I see Thee there  
In infinite motion! And beyond  
There is the Disk, the wheel of things;  
Like a black boundless diamond  
Whirring with millions of wings!  
OLYMPAS. Master!  
MARSYAS. Know also that above  
These portents hangs no veil of love;  
But, guarded by unsleeping eyes  
Of twice seven score severities,

The Veil that only rips apart  
When the spear strikes to Jesus' heart!  
A mighty Guard of Fire are they  
With sabres turning every way!  
Their eyes are millstones greater than  
The earth; their mouths run seas of blood.  
Woe be to that accurs'd man  
Of whom they are the iniquities!  
Swept in their wrath's avenging flood  
To black immitigable seas! {24}  
Woe to the seeker who shall fail  
To rend that vexful virgin Veil!  
Fashion thyself by austere craft  
Into a single azure shaft  
Loosed from the string of Will; behold  
The Rainbow! Thou art shot, pure flame,  
Past the reverberated Name  
Into the Hall of Death. Therein  
The Rosy Cross is subtly seen.  
OLYMPAS. Is that a vision, then?  
MARSYAS. It is.  
OLYMPAS. Tell me thereof!  
MARSYAS. O not of this!  
Of all the flowers in God's field  
We name not this. Our lips are sealed  
In that the Universal Key  
Lieth within its mystery.  
But know thou this. These visions give  
A hint both faint and fugitive  
Yet haunting, that behind them lurks  
Some Worker, greater than his works.

Yea, it is given to him who girds  
His loins up, is not fooled by words,  
Who takes life lightly in his hand  
To throw away at Will's command,  
To know that View beyond the Veil.

O petty purities and pale,  
These visions I have spoken of! {25}  
The infinite Lord of Light and Love  
Breaks on the soul like dawn. See! See!  
Great God of Might and Majesty!  
Beyond sense, beyond sight, a brilliance  
Burning from His glowing glance!  
Formless, all the worlds of flame

Atoms of that fiery frame!  
The adept caught up and broken;  
Slain, before His Name be spoken!  
In that fire the soul burns up.  
One drop from that celestial cup  
Is an abyss, an infinite sea  
That sucks up immortality!  
O but the Self is manifest  
Through all that blaze! Memory stumbles  
Like a blind man for all the rest.  
Speech, like a crag of limestone, crumbles,  
While this one soul of thought is sure  
Through all confusion to endure,  
Infinite Truth in one small span:

This that is God is Man.

OLYMPAS. Master! I tremble and rejoice.

**MARSYAS. *Before His own authentic voice***

Doubt flees. The chattering choughs of talk Scatter like sparrows from a hawk.

**OLYMPAS. *Thenceforth the adept is certain of***

The mystic mountain? Light and Love  
Are Life therein, and they are his?

MARSYAS. Even so. And One supreme there is

***Whom I have known, being He. Withdrawn {26}***

Within the curtains of the dawn  
Dwells that concealed. Behold! he is  
A blush, a breeze, a song, a kiss,  
A rosy flame like Love, his eyes  
Blue, the quintessence of all skies,  
His hair a foam of gossamer  
Pale gold as jasmine, lovelier  
Than all the wheat of Paradise.  
O the dim water-wells his eyes!  
There is such depth of Love in them  
That the adept is rapt away,  
Dies on that mouth, a gleaming gem  
Of dew caught in the boughs of Day!

OLYMPAS. The hearing of it is so sweet

I swoon to silence at thy feet.

MARSYAS. Rise! Let me tell thee, knowing Him,

The Path grows never wholly dim.

Lose Him, and thou indeed wert lost!

But He will not lose thee!

OLYMPAS. Exhaust  
The Word!

MARSYAS. Had I a million songs,  
And every song a million words,  
And every word a million meanings,  
I could not count the choral throngs  
Of Beauty's beatific birds,  
Or gather up the paltry gleanings  
Of this great harvest of delight!  
Hast thou not heard the word aright?  
That world is truly infinite. {27}  
Even as a cube is to a square  
Is that to this.

OLYMPAS. Royal and rare!  
Infinite light of burning wheels!

MARSYAS. Ay! The imagination reels.  
Thou must attain before thou know,  
And when thou knowest \_\_\_\_ Mighty woe  
That silence grips the willing lips!

OLYMPAS. Ever was speech the thought's eclipse.

MARSYAS. Ay, not to veil the truth to him  
Who sought it, groping in the dim  
Halls of illusion, said the sages  
In all the realms, in all the ages,  
"Keep silence." By a word should come  
Your sight, and we who see are dumb!  
We have sought a thousand times to teach  
Our knowledge; we are mocked by speech.  
So lewdly mocked, that all this word  
Seems dead, a cloudy crystal blurred,  
Though it cling closer to life's heart  
Than the best rhapsodies of art!

OLYMPAS. Yet speak!

MARSYAS. Ah, could I tell thee of  
These infinite things of Light and Love!  
There is the Peacock; in his fan  
Innumerable plumes of Pan!  
Oh! every plume hath countless eyes;  
\_\_\_\_ Crown of created mysteries! ---  
Each holds a Peacock like the First.

OLYMPAS. How can this be? {28}

MARSYAS. The mind's accurst.  
It cannot be. It is. Behold,  
Battalion on battalion rolled!  
There is war in Heaven! The soul sings still, Struck by the plectron of the Will;  
But the mind's dumb; its only cry

The shriek of its last agony!  
OLYMPAS. Surely it struggles.  
MARSYAS. Bitterly!  
And, mark! it must be strong to die!  
The weak and partial reason dips  
One edge, another springs, as when  
A melting iceberg reels and tips  
Under the sun. Be mighty then,  
A lord of Thought, beyond wit and wonder  
Balanced \_\_\_\_ then push the whole mind under,  
Sunk beyond chance of floating, blent  
Rightly with its own element,  
Not lifting jagged peaks and bare  
To the unsympathetic air!

This is the second veil; and hence  
As first we slew the things of sense  
Upon the altar of their God,  
So must the Second Period  
Slay the ideas, to attain  
To that which is, beyond the brain.  
OLYMPAS. To that which is? \_\_\_\_ not thought? not sense?

**MARSYAS. *Knowledge is but experience***

Made conscious of itself. The bee, {29}  
Past master of geometry,  
Hath not one word of all of it;  
For wisdom is not mother-wit!  
So the adept is called insane  
For his frank failure to explain.  
Language creates false thoughts; the true  
Breed language slowly. Following  
Experience of a thing we knew  
Arose the need to name the thing.  
So, ancients likened a man's mind  
To the untamed evasive wind.  
Some fool thinks names are things; and boasts Aloud of spirits and of ghosts.  
Religion follows on a pun!  
And we, who know that Holy One  
Of whom I told thee, seek in vain  
Figure or word to make it plain.  
OLYMPAS. Despair of man!  
MARSYAS. Man is the seed  
Of the unimaginable flower.  
By singleness of thought and deed  
It may bloom now \_\_\_\_ this actual hour!

OLYMPAS. The soul made safe, is vision sure  
To rise therein?

MARSYAS. Though calm and pure  
It seem, maybe some thought hath crept  
Into his mind to baulk the adept.  
The expectation of success  
Suffices to destroy the stress  
Of the one thought. But then, what odds? {30}  
“Man’s vision goes, dissolves in God’s;”  
Or, “by God’s grace the Light is given  
To the elected heir of heaven.”  
These are but idle theses, dry  
Dugs of the cow Theology.  
Business is business. The one fact  
That we know is: the gods exact  
A stainless mirror. Cleanse thy soul!  
Perfect the will’s austere control!  
For the rest, wait! The sky once clear,  
Dawn needs no prompting to appear!

OLYMPAS. Enough! it shall be done.

MARSYAS. Beware!  
Easily trips the big word “dare.”  
Each man’s an OEdipus, that thinks  
He hath the four powers of the Sphinx,  
Will, Courage, Knowledge, Silence. Son,  
Even the adepts scarce win to one!  
Thy Thoughts \_\_\_\_ they fall like rotten fruits. But to destroy the power that makes  
These thoughts \_\_\_\_ thy Self? A man it takes To tear his soul up by the roots!

This is the mandrake fable, boy!

OLYMPAS. You told me that the Path was joy.

MARSYAS. A lie to lure thee!

OLYMPAS. Master!

MARSYAS. Pain

And joy are twin toys of the brain.

Even early visions pass beyond!

OLYMPAS. Not all the crabbed runes I have conned {31}

Told me so plain a truth. I see,  
Inscrutable Simplicity!  
Crushed like a blind-worm by the heel  
Of all I am, perceive, and feel,  
My truth was but the partial pang  
That chanced to strike me as I sang.

MARSYAS. In the beginning, violence  
Marks the extinction of the sense.  
Anguish and rapture rack the soul.  
These are disruptions of control.



OLYMPAS. How wonderful

**MARSYAS.** *So the first flash of light and terror*

Not ecstasy, but peace, pure peace!

From the great mother, subtly climbs  
And loves the leaves! Yea, in the end, {32} Vision all vision must transcend.

OLYMPAS. Yet, saidst thou, ere the new flower shoots

**MARSYAS.** *Now come we to the intimate things*

What binds them by Desire? Disease  
Most dire of direful Destiny's!

OLYMPAS. I have abandoned all to tread  
The brilliant pathway overhead!

MARSYAS. Easy to say. To abandon all,  
All must be first loved and possessed.  
Nor thou nor I have burst the thrall.  
All \_\_\_\_ as I offered half in jest,  
Sceptic \_\_\_\_ was torn away from me.  
Not without pain! THEY slew my child,  
Dragged my wife down to infamy

Loathlier than death, drove to the wild  
My tortured body, stripped me of  
Wealth, health, youth, beauty, ardour, love.  
Thou has abandoned all? Then try  
A speck of dust within the eye!

OLYMPAS. But that is different! {33}

MARSYAS. Life is one.

Magic is life. The physical  
(Men name it) is a house of call  
For the adept, heir of the sun!  
Bombard the house! it groans and gapes.  
The adept runs forth, and so escapes  
That ruin!

OLYMPAS. Smoothly parallel

The ruin of the mind as well?

MARSYAS. Ay! Hear the Ordeal of the Veil,  
The Second Veil! ... O spare me this  
Magical memory! I pale  
To show the Veil of the Abyss.

Nay, let confession be complete!

OLYMPAS. Master, I bend me at thy feet ---  
Why do they sweat with blood and dew?

MARSYAS. Blind horror catches at my breath.

The path of the abyss runs through  
Things darker, dismaller than death!  
Courage and will! What boots their force?  
The mind rears like a frightened horse.  
There is no memory possible  
Of that unfathomable hell.  
Even the shadows that arise  
Are things to dreadful to recount!  
There's no such doom in Destiny's  
Harvest of horror. The white fount  
Of speech is stifled at its source.  
Know, the sane spirit keeps its course  
By this, that everything it thinks  
Hath causal or contingent links. {34}  
Destroy them, and destroy the mind!  
O bestial, bottomless, and blind  
Black pit of all insanity!  
The adept must make his way to thee!  
This is the end of all our pain,  
The dissolution of the brain!  
For lo! in this no mortar sticks;  
Down come the house \_\_\_\_ a hail of bricks!  
The sense of all I hear is drowned;

Tap, tap, isolated sound,  
Patters, clatters, batters, chatters,  
Tap, tap, tap, and nothing matters!  
Senseless hallucinations roll  
Across the curtain of the soul.  
Each ripple on the river seems  
The madness of a maniac's dreams!  
So in the self no memory-chain  
Or causal wisp to bind the straws!  
The Self disrupted! Blank, insane,  
Both of existence and of laws,  
The Ego and the Universe  
Fall to one black chaotic curse.  
OLYMPAS. So ends philosophy's inquiry:  
"Summa scientia nihil scire."

***MARSYAS. Ay, but that reasoned thesis lacks***

The impact of reality.  
This vision is a battle axe  
Splitting the skull. O pardon me!  
But my soul faints, my stomach sinks.  
Let me pass on!  
OLYMPAS. My being drinks {35}  
The nectar-poison of the Sphinx.  
This is a bitter medicine!  
MARSYAS. Black snare that I was taken in!  
How one may pass I hardly know.  
Maybe time never blots the track.  
Black, black, intolerably black!  
Go, spectre of the ages, go!  
Suffice it that I passed beyond.

***I found the secret of the bond***

Of thought to thought through countless years  
Through many lives, in many spheres,  
Brought to a point the dark design  
Of this existence that is mine.  
I knew my secret. "All I was"  
I brought into the burning-glass,  
And all its focussed light and heat  
Charred "all I am." The rune's complete  
When "all I shall be" flashes by  
Like a shadow on the sky.

Then I dropped my reasoning.  
Vacant and accursed thing!

By my Will I swept away  
The web of metaphysic, smiled  
At the blind labyrinth, where the grey  
Old snake of madness wove his wild  
Curse! As I trod the trackless way  
Through sunless gorges of Cathay,  
I became a little child.  
By nameless rivers, swirling through {36}  
Chasms, a fantastic blue,  
Month by month, on barren hills,  
In burning heat, in bitter chills,  
Tropic forest, Tartar snow,  
Smaragdine archipelago,  
See me \_\_\_\_ led by some wise hand  
That I did not understand.  
Morn and noon and eve and night  
I, the forlorn eremite,  
Called on Him with mild devotion,  
As the dew-drop woos the ocean.

In my wanderings I came  
To an ancient park aflame  
With fairies' feet. Still wrapped in love  
I was caught up, beyond, above  
The tides of being. The great sight  
Of the intolerable light  
Of the whole universe that wove  
The labyrinth of life and love  
Blazed in me. Then some giant will,  
Mine or another's thrust a thrill  
Through the great vision. All the light  
Went out in an immortal night,  
The world annihilated by  
The opening of the Master's Eye.  
How can I tell it?

OLYMPAS.                      Master, master!

A sense of some divine disaster  
Abases me. {37}

MARSYAS.                      Indeed, the shrine

Is desolate of the divine!  
But all the illusion gone, behold  
The one that is!

OLYMPAS.                      Royally rolled,

I hear strange music in the air!

**MARSYAS. *It is the angelic choir, aware***

Of the great Ordeal dared and done  
By one more Brother of the Sun!  
OLYMPAS. Master, the shriek of a great bird  
Blends with the torrent of the thunder.

**MARSYAS. *It is the echo of the word***

That tore the universe asunder.  
OLYMPAS. Master, thy stature spans the sky.  
MARSYAS. Verily; but it is not I.  
The adept dissolves \_\_\_\_ pale phantom form  
Blown from the black mouth of the storm.  
It is another that arises!  
OLYMPAS. Yet in thee, through thee!  
MARSYAS. I am not.  
OLYMPAS. For me thou art.  
MARSYAS. So that suffices  
To seal thy will? To cast thy lot  
Into the lap of God? Then, well!  
OLYMPAS. Ay, there is no more potent spell.  
Through life, through death, by land and sea Most surely will I follow thee.

**MARSYAS. *Follow thyself, not me. Thou hast***

An Holy Guardian Angel, bound  
to lead thee from thy bitter waste {38}  
To the inscrutable profound  
That is His covenanted ground.  
OLYMPAS. Thou who hast known these master-keys  
Of all creation's mysteries,  
Tell me, what followed the great gust  
Of God that blew his world to dust?  
MARSYAS. I, even I the man, became  
As a great sword of flashing flame.  
My life, informed with holiness,  
Conscious of its own loveliness,  
Like a well that overflows  
At the limit of the snows,  
Sent its crystal stream to gladden  
The hearts of me, their lives to madden  
With the intoxicating bliss  
(Wine mixed with myrrh and ambergris!)  
Of this bitter-sweet perfume,  
This gorse's blaze of prickly bloom  
That is the Wisdom of the Way.

Then springs the statue from the clay,  
And all God's doubted fatherhood  
Is seen to be supremely good.

Live within the sane sweet sun!  
Leave the shadow-world alone!  
OLYMPAS. There is a crown for every one;  
For every one there is a throne!  
MARSYAS. That crown is Silence. Sealed and sure!  
That throne is Knowledge perfect pure.  
Below that throne adoring stand {39}  
Virtues in a blissful band;  
Mercy, majesty and power,  
Beauty and harmony and strength,  
Triumph and splendour, starry shower  
Of flames that flake their lily length,  
A necklet of pure light, far-flung  
Down to the Base, from which is hung  
A pearl, the Universe, whose sight  
Is one globed jewel of delight.  
Fallen no more! A bowered bride  
Blushing to be satisfied!

OLYMPAS. All this, of once the Eye unclose?

MARSYAS. The golden cross, the ruby rose  
Are gone, when flaming from afar  
The Hawk's eye blinds the Silver Star.

O brothers of the Star, caressed  
By its cool flames from brow to breast,  
Is there some rapture yet to excite  
This prone and pallid neophyte?  
OLYMPAS. O but there is no need of this!  
I burn toward the abyss of Bliss.  
I call the Four Powers of the Name;

### ***Earth, wind and cloud, sea, smoke and flame***

To witness: by this triune Star  
I swear to break the twi-forked bar.  
But how to attain? Flexes and leans  
The strongest will that lacks the means.  
MARSYAS. There are seven keys to the great gate,

### ***Being eight in one and one in eight. {40}***

First, let the body of thee be still,  
Bound by the cerements of will,  
Corpse-rigid; thus thou mayst abort

The fidget-babes that tense the thought.  
Next, let the breath-rhythm be low,  
Easy, regular, and slow;  
So that thy being be in tune  
With the great sea's Pacific swoon.  
Third, let thy life be pure and calm  
Swayed softly as a windless palm.  
Fourth, let the will-to-live be bound  
To the one love of the Profound.  
Fifth, let the thought, divinely free  
From sense, observe its entity.  
Watch every thought that springs; enhance  
Hour after hour thy vigilance!  
Intense and keen, turned inward, miss  
No atom of analysis!  
Sixth, on one thought securely pinned  
Still every whisper of the wind!  
So like a flame straight and unstirred  
Burn up thy being in one word!  
Next, still that ecstasy, prolong  
Thy meditation steep and strong,  
Slaying even God, should He distract  
Thy attention from the chosen act!  
Last, all these things in one o'erpowered, Time that the midnight blossom flowered!

The oneness is. Yet even in this,  
My son, thou shalt not do amiss {41}  
If thou restrain the expression, shoot  
Thy glance to rapture's darkling root,  
Discarding name, form, sight, and stress  
Even of this high consciousness;  
Pierce to the heart! I leave thee here:

Thou art the Master. I revere  
Thy radiance that rolls afar,  
O Brother of the Silver Star!

OLYMPAS. Ah, but no ease may lap my limbs.

Giants and sorcerers oppose;  
Ogres and dragons are my foes!  
Leviathan against me swims,  
And lions roar, and Boreas blows!  
No Zephyrs woo, no happy hymns  
Paeon the Pilgrim of the Rose!

MARSYAS. I teach the royal road of light.

Be thou, devoutly eremite,  
Free of thy fate. Choose tenderly  
A place for thine Academy.

Let there be an holy wood  
Of embowered solitude  
By the still, the rainless river,  
Underneath the tangled roots  
Of majestic trees that quiver  
In the quiet airs; where shoots  
Of the kindly grass are green  
Moss and ferns asleep between,  
Lilies in the water lapped,  
Sunbeams in the branches trapped  
\_\_\_\_ Windless and eternal even!  
Silenced all the birds of heaven {42}  
By the low insistent call  
Of the constant waterfall.  
There, to such a setting be  
Its carven gem of deity,  
A central flawless fire, enthralled  
Like Truth within an emerald!  
Thou shalt have a birchen bark  
On the river in the dark;  
And at the midnight thou shalt go  
to the mid-stream's smoothest flow,  
And strike upon a golden bell  
The spirit's call; then say the spell:

"Angel, mine angel, draw thee nigh!"  
Making the Sign of Magistracy  
With wand of lapis lazuli.  
Then, it may be, through the blind dumb  
Night thou shalt see thine angel come,  
Hear the faint whisper of his wings,  
Behold the starry breast begemmed  
With the twelve stones of the twelve kings!  
His forehead shall be diademed  
With the faint light of stars, wherein  
The Eye gleams dominant and keen.  
Thereat thou swoonest; and thy love  
Shall catch the subtle voice thereof.  
He shall inform his happy lover:

My foolish prating shall be over!

OLYMPAS. O now I burn with holy haste.

This doctrine hath so sweet a taste  
That all the other wine is sour.

MARSYAS. Son, there's a bee for every flower. {43}

Lie open, a chameleon cup,



And let Him suck thine honey up!  
OLYMPAS. There is one doubt. When souls attain

Such an unimagined gain  
Shall not others mark them, wise  
Beyond mere mortal destinies?

MARSYAS. Such are not the perfect saints.

While the imagination faints  
Before their truth, they veil it close  
As amid the utmost snows  
The tallest peaks most straitly hide  
With clouds their holy heads. Divide  
The planes! Be ever as you can  
A simple honest gentleman!  
Body and manners be at ease,  
Not bloat with blazoned sanctities!  
Who fights as fights the soldier-saint?  
And see the artist-adept paint!  
Weak are those souls that fear the stress  
Of earth upon their holiness!  
They fast, they eat fantastic food,  
They prate of beans and brotherhood,  
Wear sandals, and long hair, and spats,  
And think that makes them Arahats!  
How shall man still his spirit-storm?  
Rational Dress and Food Reform!

OLYMPAS. I know such saints.

MARSYAS. An easy vice:

So wondrous well they advertise!  
O their mean souls are satisfied {44}  
With wind of spiritual pride.  
They're all negation. "Do not eat;  
What poison to the soul is meat!  
Drink not; smoke not; deny the will!  
Wine and tobacco make us ill."  
Magic is life; the Will to Live  
Is one supreme Affirmative.  
These things that flinch from Life are worth No more to Heaven than to Earth.  
Affirm the everlasting Yes!

OLYMPAS. Those saints at least score one success:

Perfection of their priggishness!

**MARSYAS. Enough. The soul is subtlier fed**

With meditation's wine and bread.  
Forget their failings and our own;

Fix all our thoughts on Love alone!  
Ah, boy, all crowns and thrones above  
Is the sanctity of love.  
In His warm and secret shrine  
Is a cup of perfect wine,  
Whereof one drop is medicine  
Against all ills that hurt the soul.  
A flaming daughter of the Jinn  
Brought to me once a wing'd scroll,  
Wherein I read the spell that brings  
The knowledge of that King of Kings.  
Angel, I invoke thee now!  
Bend on me the starry brow!  
Spread the eagle wings above {45}  
The pavilion of our love! ....  
Rise from your starry sapphire seats!  
See, where through the quickening skies  
The oriflamme of beauty beats  
Heralding loyal legionaries,  
Whose flame of golden javelins  
Fences those peerless paladins.  
There are the burning lamps of them,  
Splendid star-clusters to begem  
The trailing torrents of those blue  
Bright wings that bear mine angel through!  
O Thou art like an Hawk of Gold,  
Miraculously manifold,  
For all the sky's aflame to be  
A mirror magical of Thee!  
The stars seem comets, rushing down  
To gem thy robes, bedew thy crown.  
Like the moon-plumes of a strange bird  
By a great wind sublimely stirred,  
Thou drawest the light of all the skies  
Into thy wake. The heaven dies  
In bubbling froth of light, that foams  
About thine ardour. All the domes  
Of all the heavens close above thee  
As thou art known of me who love thee.  
Excellent kiss, thou fastenest on  
This soul of mine, that it is gone,  
Gone from all life, and rapt away  
Into the infinite starry spray  
Of thine own AEon ... Alas for me! {46}  
I faint. Thy mystic majesty  
Absorbs this spark.

OLYMPAS. All hail! all hail!  
White splendour through the viewless veil!  
I am drawn with thee to rapture.

OLYMPAS. Stay!  
I bear a message. Heaven hath sent  
The knowledge of a new sweet way  
Into the Secret Element.

OLYMPAS. Master, while yet the glory clings  
Declare this mystery magical!

**MARSYAS. *I am yet borne on those blue wings***

Into the Essence of the All.  
Now, now I stand on earth again,  
Though, blazing through each nerve and vein,  
The light yet holds its choral course,  
Filling my frame with fiery force  
Like God's. Now hear the Apocalypse  
New-fledged on these reluctant lips!  
OLYMPAS. I tremble like an aspen, quiver  
Like light upon a rainy river!

**MARSYAS. *Do what thou wilt! is the sole word***

Of law that my attainment heard.  
Arise, and lay thine hand on God!  
Arise, and set a period Unto Restriction! That is sin:  
To hold thine holy spirit in!  
O thou that chafest at thy bars,  
Invoke Nuit beneath her stars  
With a pure heart (Her incense burned {47}  
Of gums and woods, in gold inurned),  
And let the serpent flame therein  
A little, and thy soul shall win  
To lie within her bosom. Lo!  
Thou wouldst give all \_\_\_\_ and she cries: No!  
Take all, and take me! Gather spice  
And virgins and great pearls of price!  
Worship me in a single robe,  
Crowned richly! Girdle of the globe,  
I love thee! Pale and purple, veiled,  
Voluptuous, swan silver-sailed,  
I love thee. I am drunkness  
Of the inmost sense; my soul's caress  
Is toward thee! Let my priestess stand  
Bare and rejoicing, softly fanned  
By smooth-lipped acolytes, upon

Mine iridescent altar-stone,  
And in her love-chaunt swooningly  
Say evermore: To me! To me!  
I am the azure-lidded daughter  
Of sunset; the all-girdling water;  
The naked brilliance of the sky  
In the voluptuous night am I!  
With song, with jewel, with perfume,  
Wake all my rose's blush and bloom!  
Drink to me! Love me! I love thee,  
My love, my lord \_\_\_\_ to me! to me!  
OLYMPAS. There is no harshness in the breath  
Of this \_\_\_\_ is life surpassed, and death?

***MARSYAS. There is the Snake that gives delight {48}***

And Knowledge, stirs the heart aright With drunkenness. Strange drugs are thine,  
Hadit, and draughts of wizard wine!

These do no hurt. Thine hermits dwell  
Not in the cold secretive cell,  
But under purple canopies  
With mighty-breasted mistresses  
Magnificent as lionesses \_\_\_\_  
Tender and terrible caresses!  
Fire lives, and light, in eager eyes;  
And massed huge hair about them lies.  
They lead their hosts to victory:

In every joy they are kings; then see  
That secret serpent coiled to spring  
And win the world! O priest and king,  
Let there be feasting, foining, fighting,  
A revel of lusting, singing, smiting!  
Work; be the bed of work! Hold! Hold!  
the stars' kiss is as molten gold.  
Harden! Hold thyself up! now die ---  
Ah! Ah! Exceed! Exceed!

OLYMPAS. And I?

MARSYAS. My stature shall surpass the stars:

He hath said it! Men shall worship me  
In hidden woods, on barren scaurs,  
Henceforth to all eternity.

OLYMPAS. Hail! I adore thee! Let us feast.

MARSYAS. I am the consecrated Beast.

I build the Abominable House.  
The Scarlet Woman is my Spouse \_\_\_\_ {49}

OLYMPAS. What is this word?

MARSYAS. Thou canst not know  
Till thou hast passed the Fourth Ordeal.

***OLYMPAS. I worship thee. The moon-rays flow***

Masterfully rich and real  
From thy red mouth, and burst, young suns  
Chanting before the Holy Ones  
Thine Eight Mysterious Orisons!

MARSYAS. The last spell! The availing word!

The two completed by the third!  
The Lord of War, of Vengeance  
That slayeth with a single glance!  
This light is in me of my Lord.  
His Name is this far-whirling sword.  
I push His order. Keen and swift  
My Hawk's eye flames; these arms uplift  
The Banner of Silence and of Strength \_\_\_\_  
Hail! Hail! thou art here, my Lord, at length!  
Lo, the Hawk-Headed Lord am I:

My nemyss shrouds the night-blue sky.  
Hail! ye twin warriors that guard  
The pillars of the world! Your time  
Is nigh at hand. The snake that marred  
Heaven with his inexhaustible slime  
Is slain; I bear the Wand of Power,  
The Wand that waxes and that wanes;  
I crush the Universe this hour  
In my left hand; and naught remains!  
Ho! for the splendour in my name  
Hidden and glorious, a flame {50}  
Secretly shooting from the sun.  
Aum! Ha! \_\_\_\_ my destiny is done.  
The Word is spoken and concealed.

OLYMPAS. I am stunned. What wonder was revealed?

MARSYAS. The rite is secret.

OLYMPAS. Profits it?

MARSYAS. Only to wisdom and to wit.

OLYMPAS. The other did no less.

MARSYAS. Then prove  
Both by the master-key of Love.  
The lock turns stiffly? Shalt thou shirk  
To use the sacred oil of work?  
Not from the valley shalt thou test  
The eggs that line the eagle's nest!

Climb, with thy life at stake, the ice,  
The sheer wall of the precipice!  
Master the cornice, gain the breach,  
And learn what next the ridge can teach!  
Yet \_\_\_\_ not the ridge itself may speak  
The secret of the final peak.

OLYMPAS. All ridges join at last.

MARSYAS. Admitted,  
O thou astute and subtle-witted!  
Yet one \_\_\_\_ loose, jagged, clad in mist!  
Another \_\_\_\_ firm, smooth, loved and kissed  
By the soft sun! Our order hath  
This secret of the solar path,  
Even as our Lord the Beast hath won  
The mystic Number of the Sun.

OLYMPAS. These secrets are too high for me. {51}

MARSYAS. Nay, little brother! Come and see!  
Neither by faith nor fear nor awe  
Approach the doctrine of the Law!  
Truth, Courage, Love, shall win the bout,  
And those three others be cast out.

OLYMPAS. Lead me, Master, by the hand

Gently to this gracious land!  
Let me drink the doctrine in,  
An all-healing medicine!  
Let me rise, correct and firm,  
Steady striding to the term,  
Master of my fate, to rise  
To imperial destinies;  
With the sun's ensanguine dart  
Spear-bright in my blazing heart,  
And my being's basil-plant  
Bright and hard as adamant!

MARSYAS. Yonder, faintly luminous,

The yellow desert waits for us.  
Lithe and eager, hand in hand,  
We travel to the lonely land.  
There, beneath the stars, the smoke  
Of our incense shall invoke  
The Queen of Space; and subtly She  
Shall bend from Her infinity  
Like a lambent flame of blue,  
Touching us, and piercing through  
All the sense-webs that we are  
As the aethyr penetrates a star!  
Her hands caressing the black earth, {52}

Her sweet lithe body arched for love,  
Her feet a Zephyr to the flowers,  
She calls my name \_\_\_\_ she gives the sign  
That she is mine, supremely mine,  
And clinging to the infinite girth  
My soul gets perfect joy thereof  
Beyond the abysses and the hours;  
So that \_\_\_\_ I kiss her lovely brows;  
She bathes my body in perfume  
Of sweat .... O thou my secret spouse,  
Continuous One of Heaven! illumine  
My soul with this arcane delight,  
Volumptuous Daughter of the Night!  
Eat me up wholly with the glance  
Of thy luxurious brilliance!

OLYMPAS. The desert calls.

MARSYAS. Then let us go!

Or seek the sacramental snow,  
Where like a high-priest I may stand  
With acolytes on every hand,  
The lesser peaks \_\_\_\_ my will withdrawn  
To invoke the dayspring from the dawn,  
Changing that rosy smoke of light  
To a pure crystalline white;  
Though the mist of mind, as draws  
A dancer round her limbs the gauze,  
Clothe Light, and show the virgin Sun  
A lemon-pale medallion!  
Thence leap we leashless to the goal,  
Stainless star-rapture of the soul. {53}  
So the altar-fires fade  
As the Godhead is displayed.  
Nay, we stir not. Everywhere  
Is our temple right appointed.  
All the earth is faery fair  
For us. Am I not anointed?  
The Sigil burns upon the brow  
At the adjuration \_\_\_\_ here and now.

OLYMPAS. The air is laden with perfumes.

MARSYAS. Behold! It beams \_\_\_\_ it burns \_\_\_\_ it blooms.

\* \* \* \* \*

***OLYMPAS. Master, how subtly hast thou drawn***

The daylight from the Golden Dawn,  
Bidden the Cavernous Mount unfold  
Its Ruby Rose, its Cross of Gold;

Until I saw, flashed from afar,  
The Hawk's eye in the Silver Star!  
MARSYAS. Peace to all beings. Peace to thee,  
Co-heir of mine eternity!  
Peace to the greatest and the least,  
To nebula and nenuphar!  
Light in abundance be increased  
On them that dream that shadows are!  
OLYMPAS. Blessing and worship to The Beast,  
The prophet of the lovely Star!  
{54}

## **THE HERB DANGEROUS**

### ***PART III***

## **THE POEM OF HASHISH**

### ***CHAPTER I***

## **THE LONGING FOR INFINITY**

THOSE who know how to observe themselves, and who preserve the memory of their impressions, those who, like Hoffmann, have known how to construct their spiritual barometer, have sometimes had to note in the observatory of their mind fine seasons, happy days, delicious minutes. There are days when man awakes with a young and vigorous genius. Though his eyelids be scarcely released from the slumber which sealed them, the exterior world shows itself to him with a powerful relief, a clearness of contour, and a richness of colour which are admirable. The moral world opens out its vast perspective, full of new clarities.

A man gratified by this happiness, unfortunately rare and transient, feels himself at once more an artist and more a just man; to say all in a word, a nobler being. But the most singular thing in this exceptional condition of the spirit and of the senses \_\_\_\_ which I may without exaggeration call heavenly, if I compare it with the heavy shadows of common and daily existence \_\_\_\_ is that it has not been created by any visible or easily definable cause. It is the result of a good hygiene and of a wise regimen? Such is the first explanation which {57} suggests itself; but we are obliged to recognise that often this marvel, this prodigy, so to say, produces itself as if it were the effect of a superior and invisible power, of a power exterior to man, after a period of the abuse of his physical faculties. Shall we say that it is the reward of assiduous prayer and spiritual ardour? It is certain that a constant elevation of the desire, a tension of the spiritual forces in a heavenly direction, would be the most proper regimen for creating this moral health, so brilliant and so glorious. But what absurd law causes it to manifest itself (as it



sometimes does) after shameful orgies of the imagination; after a sophistical abuse of reason, which is, to its straight forward and rational use, that which the tricks of dislocation which some acrobats have taught themselves to perform are to sane gymnastics? For this reason I prefer to consider this abnormal condition of the spirit as a true “grace;” as a magic mirror wherein man is invited to see himself at his best; that is to say, as that which he should be, and might be; a kind of angelic excitement; a rehabilitation of the most flattering type. A certain Spiritualist School, largely represented in England and America, even considers supernatural phenomena, such as the apparition of phantoms, ghosts, &c., as manifestations of the Divine Will, ever anxious to awaken in the spirit of man the memory of invisible truths.

Besides this charming and singular state, where all the forces are balanced; where the imagination, though enormously powerful, does not drag after it into perilous adventures the moral sense; when an exquisite sensibility is no longer tortured by sick nerves, those councillors-in-ordinary of crime or despair: this marvellous {58} State, I say, has no prodromal symptoms. It is as unexpected as a ghost. It is a species of obsession, but of intermittent obsession; from which we should be able to draw, if we were but wise, the certainty of a nobler existence, and the hope of attaining to it by the daily exercise of our will. This sharpness of thought, this enthusiasm of the senses and of the spirit, must in every age have appeared to man as the chiefest of blessings; and for this reason, considering nothing but the immediate pleasure he has, without worrying himself as to whether he were violating the laws of his constitution, he has sought, in physical science, in pharmacy, in the grossest liquors, in the subtlest perfumes, in every climate and in every age, the means of fleeing, were it but for some hours only, his habitaculum of mire, and, as the author of “Lazare” says, “to carry Paradise at the first assault.” Alas! the vices of man, full of horror as one must suppose them, contain the proof, even though it were nothing but their infinite expansion, of his hunger for the Infinite; only, it is a taste which often loses its way. One might take a proverbial metaphor, “All roads lead to Rome,” and apply it to the moral world: all roads lead to reward or punishment; two forms of eternity. The mind of man is glutted with passion: he has, if I may use another familiar phrase, passion to burn. But this unhappy soul, whose natural depravity is equal to its sudden aptitude, paradoxical enough, for charity and the most arduous virtues, is full of paradoxes which allow him to turn to other purposes the overflow of this overmastering passion. He never imagines that he is selling himself wholesale: he forgets, in his infatuation, that he is matched against a player more cunning and more strong than {59} he; and that the Spirit of Evil, though one give him but a hair, will not delay to carry off the whole head. This visible lord of visible nature \_\_\_\_ I speak of man \_\_\_\_ has, then, wished to create Paradise by chemistry, by fermented drinks; like a maniac who should replace solid furniture and real gardens by decorations painted on canvas and mounted on frames. It is in this degradation of the sense of the Infinite that lies, according to me, the reason of all guilty excesses; from the solitary and concentrated drunkenness of the man of letters, who, obliged to seek in opium and anodyne for a physical suffering, and having thus discovered a well of morbid pleasure, has made of it, little by little, his sole diet, and as it were the sum of his spiritual life; down to the most disgusting sot of the suburbs, who, his head full of flame and of glory, rolls ridiculously in the muck of the roads.

Among the drugs most efficient in creating what I call the artificial ideal, leaving on one side liquors, which rapidly excite gross frenzy and lay flat all spiritual force, and the perfumes, whose excessive use, while rendering more subtle man's imagination, wear out gradually his physical forces; the two most energetic substances, the most convenient and the most handy, are hashish and opium. The analysis of the mysterious effect and the diseased pleasures which these drugs beget, of the inevitable chastisement which results from their prolonged use, and finally the immorality necessarily employed in this pursuit of a false ideal, constitutes the subject of this study.

The subject of opium has been treated already, and in a manner at once so startling, so scientific, and so poetic that I shall not dare to add a word to it. I will therefore content myself in another study, with giving an analysis of this incomparable book, which has never been fully translated into French. The author, an illustrious man of a powerful and exquisite imagination, to-day retired and silent, has dared with tragic candour to write down the delights and the tortures which he once found in opium, and the most dramatic portion of his book is that where he speaks of the superhuman efforts of will which he found it necessary to bring into action in order to escape from the damnation which he had imprudently incurred. To-day I shall only speak of hashish, and I shall speak of it after numerous investigations and minute information; extracts from notes or confidences of intelligent men who had long been addicted to it; only, I shall combine these varied documents into a sort of monograph, choosing a particular soul, and one easy to explain and to define, as a type suitable to experiences of this nature. {61}

## **CHAPTER II**

### **WHAT IS HASHISH?**

THE stories of Marco Polo, which have been so unjustly laughed at, as in the case of some other old travellers, have been verified by men of science, and deserve our belief. I shall not repeat his story of how, after having intoxicated them with hashish (whence the word "Assassin") the old Man of the Mountains shut up in a garden filled with delights those of his youngest disciples to whom he wished to give an idea of Paradise as an earnest of the reward, so to speak, of a passive and unreflecting obedience. The reader may consult, concerning the secret Society of Hashishins, the work of Von Hammer-Purgstall, and the note of M. Sylvestre de Sacy contained in vol. 16 of "Mémoires de l'Académie des Inscriptions et Belles-Lettres"; and, with regard to the etymology of the word "assassin," his letter to the editor of the "Moniteur" in No. 359 of the year 1809. Herodotus tells us that the Syrians used to gather grains of hemp and throw red-hot stones upon them; so that it was like a vapour-bath, more perfumed than that of any Grecian stove; and the pleasure of it was so acute that it drew cries of joy from them.

Hashish, in effect, comes to us from the East. The exciting properties of hemp were well known in ancient Egypt, and the use of it is very widely spread under different names in {62} India, Algeria, and Arabia Felix; but we have around us, under our eyes,

curious examples of the intoxication caused by vegetable emanations. Without speaking of the children who, having played and rolled themselves in heaps of cut lucern, often experience singular attacks of vertigo, it is well known that during the hemp harvest both male and female workers undergo similar effects. One would say that from the harvest rises a miasma which troubles their brains despitefully. The head of the reaper is full of whirlwinds, sometimes laden with reveries; at certain moments the limbs grow weak and refuse their office. We have heard tell of crises of somnambulism as being frequent among the Russian peasants, whose cause, they say, must be attributed to the use of hemp-seed oil in the preparation of food. Who does not know the extravagant behaviour of hens which have eaten grains of hemp-seed, and the wild enthusiasm of the horses which the peasants, at weddings and on the feasts of their patron saints, prepare for a steeplechase by a ration of hemp-seed, sometimes sprinkled with wine? Nevertheless, French hemp is unsuitable for preparing hashish, or at least, as repeated experiments have shown, unfitted to give a drug which is equal in power to hashish. Hashish, or Indian hemp (*Cannabis indica*), is a plant of the family of "Urticeae," resembling in every respect the hemp of our latitudes, except that it does not attain the same height. It possesses very extraordinary intoxicating properties, which for some years past have attracted in France the attention of men of science and of the world. It is more or less highly esteemed according to its different sources: that of Bengal is the most prized by Europeans; that, however, of Egypt, of Constantinople, of Persia, and {63} of Algeria enjoys the same properties, but in an inferior degree.

Hashish (or grass; that is to say, "the" grass "par excellence," as if the Arabs had wished to define in a single word the "grass" source of all material pleasures) has different names, according to its composition and the method of preparation which it has undergone in the country where it has been gathered: In India, "bhang;" in Africa, "teriaki;" in Algeria and in Arabia Felix, "madjound," "&c." It makes considerable difference at what season of the year it is gathered. It possesses its greatest energy when it is in flower. The flowering tops are in consequence the only parts employed in the different preparations of which we are about to speak. The "extrait gras" of hashish, as the Arabs prepare it, is obtained by boiling the tops of the fresh plant in but ter, with a little water. It is strained, after complete evaporation of all humidity, and one thus obtains a preparation which has the appearance of a pomade, in colour greenish yellow, and which possesses a disagreeable odour of hashish and of rancid butter. Under this form it is employed in small pills of two to four grammes in weight, but on account of its objectionable smell, which increases with age, the Arabs conceal the "extrait gras" in sweetmeats.

The most commonly employed of these sweetmeats, "dawamesk," is a mixture of "extrait gras," sugar, and various other aromatic substances, such as vanilla, cinnamon, pistachio, almond, musk. Sometimes one even adds a little cantharides, with an object which has nothing in common with the ordinary results of hashish. Under this new form hashish has no disagreeable qualities, and one can take it in a {64} dose of fifteen, twenty, and thirty grammes, either enveloped in a leaf of "pain ... chanter" or in a cup of coffee.

The experiments made by Messrs. Smith, Gastinel, and Decourtive were directed towards the discovery of the active principles of hashish. Despite their efforts, its

chemical combination is still little known, but one usually attributes its properties to a resinous matter which is found there in the proportion of about 10 per cent. To obtain this resin the dried plant is reduced to a coarse powder, which is then washed several times with alcohol; this is afterwards partially distilled and evaporated until it reaches the consistency of an extract; this extract is treated with water, which dissolves the gummy foreign matter, and the resin then remains in a pure condition.

This product is soft, of a dark green colour, and possesses to a high degree the characteristic smell of hashish. Five, ten, fifteen centigrammes are sufficient to produce surprising results. But the haschischine, which may be administered under the form of chocolate pastilles or small pills mixed with ginger, has, like the "dawamesk" and the "extrait gras," effects more or less vigorous, and of an extremely varied nature, according to the individual temperament and nervous susceptibility of the hashish-eater; and, more than that, the result varies in the same individual. Sometimes he will experience an immoderate and irresistible gaiety, sometimes a sense of well-being and of abundance of life, sometimes a slumber doubtful and thronged with dreams. There are, however, some phenomena which occur regularly enough; above all, in the case of persons of a regular temperament and education; there is a kind of unity in its variety which {65} will allow me to edit, without too much trouble, this monograph on hashish-drunkenness of which I spoke before.

At Constantinople, in Algeria, and even in France, some people smoke hashish mixed with tobacco, but then the phenomena in question only occur under a form much moderated, and, so to say, lazy. I have heard it said that recently, by means of distillation, an essential oil has been drawn from hashish which appears to possess a power much more active than all the preparations hitherto known, but it has not been sufficiently studied for me to speak with certainty of its results. Is it not superfluous to add that tea, coffee, and alcoholic drinks are powerful adjuvants which accelerate more or less the outbreak of this mysterious intoxication?

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### **CHAPTER III**

#### **THE PLAYGROUND OF THE SERAPHIM**

WHAT does one experience? What does one see? Marvellous things, is it not so? Wonderful sights? Is it very beautiful? and very terrible? and very dangerous? Such are the usual questions which, with a curiosity mingled with fear, those ignorant of hashish address to its adepts. It is, as it were, the childish impatience to know, resembling that of those people who have never quitted their firesides when they meet a man who returns from distant and unknown countries. They imagine hashish-drunkenness to themselves as a prodigious country, a vast theatre of sleight-of-hand and of juggling, where all is miraculous, all unforeseen. \_\_\_\_ That is a prejudice, a

complete mistake. And since for the ordinary run of readers and of questioners the word "hashish" connotes the idea of a strange and topsy-turvy world, the expectation of prodigious dreams (it would be better to say hallucinations, which are, by the way, less frequent than people suppose), I will at once remark upon the important difference which separates the effects of hashish from the phenomena of dream. In dream, that adventurous voyage which we undertake every night, there is something positively miraculous. It is a miracle whose punctual occurrence has blunted its mystery. The dreams of man are of two classes. Some, full of his ordinary {67} life, of his preoccupations, of his desires, of his vices, combine themselves in a manner more or less bizarre with the objects which he has met in his day's work, which have carelessly fixed themselves upon the vast canvas of his memory. That is the natural dream; it is the man himself. But the other kind of dream, the dream absurd and unforeseen, without meaning or connection with the character, the life, and the passions of the sleeper: this dream, which I shall call hieroglyphic, evidently represents the supernatural side of life, and it is exactly because it is absurd that the ancients believed it to be divine. As it is inexplicable by natural causes, they attributed to it a cause external to man, and even to-day, leaving out of account oneiromancers and the fooleries of a philosophical school which sees in dreams of this type sometimes a reproach, sometimes a warning; in short, a symbolic and moral picture begotten in the spirit itself of the sleeper. It is a dictionary which one must study; a language of which sages may obtain the key.

In the intoxication of hashish there is nothing like this. We shall not go outside the class of natural dream. The drunkenness, throughout its duration, it is true, will be nothing but an immense dream, thanks to the intensity of its colours and the rapidity of its conceptions. But it will always keep the idiosyncrasy of the individual. The man has desired to dream; the dream will govern the man. But this dream will be truly the son of its father. The idle man has taxed his ingenuity to introduce artificially the supernatural into his life and into his thought; but, after all, and despite the accidental energy of his experiences, he is nothing but the same man magnified, the same number raised to a very high power. He {68} is brought into subjection, but, unhappily for him, it is not by himself; that is to say, by the part of himself which is already dominant. "He would be angel; he becomes a beast." Momentarily very powerful, if, indeed, one can give the name of power to what is merely excessive sensibility without the control which might moderate or make use of it.

Let it be well understood then, by worldly and ignorant folk, curious of acquaintance with exceptional joys, that they will find in hashish nothing miraculous, absolutely nothing but the natural in a superabundant degree. The brain and the organism upon which hashish operates will only give their ordinary and individual phenomena, magnified, it is true, both in quantity and quality, but always faithful to their origin. Man cannot escape the fatality of his mortal and physical temperament. Hashish will be, indeed, for the impressions and familiar thoughts of the man, a mirror which magnifies, yet no more than a mirror.

Here is the drug before your eyes: a little green sweet-meat, about as big as a nut, with a strange smell; so strange that it arouses a certain revulsion, and inclinations to

nausea \_\_\_\_ as, indeed, any fine and even agreeable scent, exalted to its maximum strength and (so to say) density, would do.

Allow me to remark in passing that this proposition can be inverted, and that the most disgusting and revolting perfume would become perhaps a pleasure to inhale if it were reduced to its minimum quantity and intensity.

There! there is happiness; heaven in a teaspoon; happiness, with all its intoxication, all its folly, all its childishness. You can swallow it without fear; it is not fatal; it will in nowise injure your physical organs. Perhaps (later on) too {69} frequent an employment of the sorcery will diminish the strength of your will; perhaps you will be less a man than you are today; but retribution is so far off, and the nature of the eventual disaster so difficult to define! What is it that you risk? A little nervous fatigue to-morrow \_\_\_\_ no more. Do you not every day risk greater punishments for less reward? Very good then; you have even, to make it act more quickly and vigorously, imbibed your dose of “*extrait gras*” in a cup of black coffee. You have taken care to have the stomach empty, postponing dinner till nine or ten o’clock, to give full liberty of action to the poison. At the very most you will take a little soup in an hour’s time. You are now sufficiently provisioned for a long and strange journey; the steamer has whistled, the sails are trimmed; and you have this curious advantage over ordinary travellers, that you have no idea where you are going. You have made your choice; here’s to luck!

I presume that you have taken the precaution to choose carefully your moment for setting out on this adventure. for every perfect debauch demands perfect leisure. You know, moreover, that hashish exaggerates, not only the individual, but also circumstances and environment. You have no duties to fulfil which require punctuality or exactitude; no domestic worries; no lover’s sorrows. One must be careful on such points. Such a disappointment, an anxiety, an interior monition of a duty which demands your will and your attention, at some determinate moment, would ring like a funeral bell across your intoxication and poison your pleasure. Anxiety would become anguish, and disappointment torture. But if, having observed all these preliminary conditions, the weather is fine; if you are situated in favourable surroundings, such as a picturesque {70} landscape or a room beautifully decorated; and if in particular you have at command a little music, then all is for the best.

Generally speaking, there are three phases in hashish intoxication, easy enough to distinguish, and it is not uncommon for beginners to obtain only the first symptoms of the first phase. You have heard vague chatter about the marvellous effects of hashish; your imagination has preconceived a special idea, an ideal intoxication, so to say. You long to know if the reality will indeed reach the height of your hope; that alone is sufficient to throw you from the very beginning into an anxious state, favourable enough to the conquering and enveloping tendency of the poison. Most novices, on their first initiation, complain of the slowness of the effects: they wait for them with a puerile impatience, and, the drug not acting quickly enough for their liking, they bluster long rigmaroles of incredulity, which are amusing enough for the old hands who know how hashish acts. The first attacks, like the symptoms of a storm which has held off for a long while, appear and multiply themselves in the bosom of this very incredulity. At first it is a certain hilarity, absurdly irresistible, which possesses you. These accesses of gaiety, without due cause, of which you are almost ashamed, frequently occur and

divide the intervals of stupor, during which you seek in vain to pull yourself together. The simplest words, the most trivial ideas, take on a new and strange physiognomy. You are surprised at yourself for having up to now found them so simple. Incongruous likenesses and correspondences, impossible to foresee, interminable puns, comic sketches, spout eternally from your brain. The demon has encompassed you; it is useless to kick against the pricks of this hilarity, as painful as tickling {71} is! From time to time you laugh to yourself at your stupidity and your madness, and your comrades, if you are with others, laugh also, both at your state and their own; but as they laugh without malice, so you are without resentment.

This gaiety, turn by turn idle or acute, this uneasiness in joy, this insecurity, this indecision, last, as a rule, but a very short time. Soon the meanings of ideas become so vague, the conducting thread which binds your conceptions together becomes so tenuous, that none but your accomplices can understand you. And, again, on this subject and from this point of view, no means of verifying it! Perhaps they only think that they understand you, and the illusion is reciprocal. This frivolity, these bursts of laughter, like explosions, seem like a true mania, or at least like the delusion of a maniac, to every man who is not in the same state as yourself. What is more, prudence and good sense, the regularity of the thoughts of him who witnesses, but has been careful not to intoxicate himself, rejoice you and amuse you as if they were a particular form of dementia. The parts are interchanged; his self-possession drives you to the last limits of irony. How monstrous comic is this situation, for a man who is enjoying a gaiety incomprehensible for him who is not placed in the same environment as he! The madman takes pity on the sage, and from that moment the idea of his superiority begins to dawn on the horizon of his intellect. Soon it will grow great and broad, and burst like a meteor.

I was once witness of a scene of this kind which was carried very far, and whose grotesqueness was only intelligible to those who were acquainted, at least by means of observation of others, with the effects of the substance and {72} the enormous difference of diapason which it creates between two intelligences apparently equal. A famous musician, who was ignorant of the properties of hashish, who perhaps had never heard speak of it, finds himself in the midst of a company, several persons of which had taken a portion. They try to make him understand the marvellous effects of it; at these prodigious yarns he smiles courteously, by complaisance, like a man who is willing to play the fool for a minute or two. His contempt is quickly divined by these spirits, sharpened by the poison, and their laughter wounds him; these bursts of joy, this playing with words, these altered countenances \_\_\_\_ all this unwholesome atmosphere irritates him, and forces him to exclaim sooner, perhaps, than he would have wished that this is a poor “r“le,” and that, moreover, it must be very tiring for those who have undertaken it.

The comicality of it lightened them all like a flash; their joy boiled over. “This “r“le” may be good for you,” said he, “but for me, no.” “It is good for us; that is all we care about,” replies egoistically one of the revellers.

Not knowing whether he is dealing with genuine madmen or only with people who are pretending to be mad, our friend thinks that the part of discretion is to go away; but somebody shuts the door and hides the key. Another, kneeling before him, asks his

pardon, in the name of the company, and declares insolently, but with tears, that despite his mental inferiority, which perhaps excites a little pity, they are all filled with a profound friendship for him. He makes up his mind to remain, and even condescends, after pressure, to play a little music.

But the sounds of the violin, spreading themselves through {73} the room like a new contagion, stab—the word is not too strong \_\_\_\_ first one of the revellers, then another. There burst forth deep and raucous sighs, sudden sobs, streams of silent tears. The frightened musician stops, and, approaching him whose ecstasy is noisiest, asks him if he suffers much, and what must be done to relieve him. One of the persons present, a man of common sense, suggests lemonade and acids; but the “sick man,” his eyes shining with ecstasy, looks on them both with ineffable contempt. To wish to cure a man “sick of too much life, “sick” of joy!

As this anecdote shows, goodwill towards men has a sufficiently large place in the feelings excited by hashish: a soft, idle, dumb benevolence which springs from the relaxation of the nerves.

In support of this observation somebody once told me an adventure which had happened to him in this state of intoxication, and as he preserved a very exact memory of his feelings I understood perfectly into what grotesque and inextricable embarrassment this difference of diapason and of pity of which I was just speaking had thrown him. I do not remember if the man in question was at his first or his second experiment; had he taken a dose which was a little too strong, or was it that the hashish had produced, without any apparent cause, effects much more vigorous than the ordinary \_\_\_\_ a not infrequent occurrence?

He told me that across the scutcheon of his joy, this supreme delight of feeling oneself full of life and believing oneself full of genius, there had suddenly smitten the bar sinister of terror. At first dazzled by the beauty of his sensations, he had suddenly fallen into fear of them. He had asked himself the question: “What would become of my intelligence {74} and of my bodily organs if this state” (which he took for a supernatural state) “went on always increasing; if my nerves became continually more and more delicate?” By the power of enlargement which the spiritual eye of the patient possesses, this fear must be an unspeakable torment. “I was,” he said, “like a runaway horse galloping towards an abyss, wishing to stop and being unable to do so. Indeed, it was a frightful ride, and my thought, slave of circumstance, of “milieu,” of accident, and of all that may be implied by the word chance, had taken a turn of pure, absolute rhapsody. ‘It is too late, it is too late!’ I repeated to myself ceaselessly in despair. When this mood, which seemed to me to last for an infinite time, and which I daresay only occupied a few minutes, changed, when I thought that at last I might dive into the ocean of happiness so dear to Easterns which succeeds this furious phase, I was overwhelmed by a new misfortune; a new anxiety, trivial enough, puerile enough, tumbled upon me. I suddenly remembered that I was invited to dinner, to an evening party of respectable people. I foresaw myself in the midst of a well-behaved and discreet crowd, every one master of himself, where I should be obliged to conceal carefully the state of my mind while under the glare of many lamps. I was fairly certain of success, but at the same time my heart almost gave up at the thought of the efforts of will which it would be necessary to bring into line in order to win. By some accident, I know not what, the words of the Gospel,



“Woe unto him by whom offences come!” leapt to the surface of my memory, and in the effort to forget them, in concentrating myself upon forgetting them, I repeated them to myself ceaselessly. My catastrophe, for it was indeed a catastrophe, {75} then took a gigantic shape: despite my weakness, I resolved on vigorous action, and went to consult a chemist, for I did not know the antidotes, and I wished to go with a free and careless spirit to the circle where my duty called me; but on the threshold of the shop a sudden thought seized me, haunted me, forced me to reflect. As I passed I had just seen myself in the looking-glass of a shop-front, and my face had startled me. This paleness, these lips compressed, these starting eyes! \_\_\_\_ I shall frighten this good fellow, I said to myself, and for what a trifle! Add to that the ridicule which I wished to avoid, the fear of finding people in the shop. But my sudden goodwill towards this unknown apothecary mastered all my other feelings. I imagined to myself this man as being as sensitive as I myself was at this dreadful moment, and as I imagined also that his ear and his soul must, like my own, tremble at the slightest noise, I resolved to go in on tiptoe. ‘It would be impossible,’ I said to myself, ‘to show too much discretion in dealing with a man on whose kindness I am about to intrude.’ Then I resolved to deaden the sound of my voice, like the noise of my steps. You know it, this hashish voice: grave, deep, guttural; not unlike that of habitual opium-eaters. The result was the exact contrary of my intention; anxious to reassure the chemist, I frightened him. He was in no way acquainted with this illness; had never even heard of it; yet he looked at me with a curiosity strongly mingled with mistrust. Did he take me for a madman, a criminal, or a beggar? Nor the one nor the other, doubtless, but all these absurd ideas ploughed through my brain. I was obliged to explain to him at length (what weariness!) what the hemp sweetmeat was and what purpose {76} it served, ceaselessly repeating to him that there was no danger, that there was, so far as he was concerned, no reason to be alarmed, and that all that I asked was a method of mitigating or neutralising it, frequently insisting upon the sincere disappointment I felt in troubling him. When I had quite finished (I beg you well to understand all the humiliation which these words contained for me) he asked me simply to go away. Such was the reward of my exaggerated thoughtfulness and goodwill. I went to my evening party; I scandalised nobody. No one guessed the superhuman struggles which I had to make to be like other people; but I shall never forget the tortures of an ultra-poetic intoxication constrained by decorum and antagonised by duty.”

Although naturally prone to sympathise with every suffering which is born of the imagination, I could not prevent myself from laughing at this story. The man who told it to me is not cured. He continued to crave at the hands of the cursed confection the excitement which wisdom finds in itself; but as he is a prudent and settled man, a man of the world, he has diminished the doses, which has permitted him to increase their frequency. He will taste later the rotten fruit of his “prudence”!

I return to the regular development of the intoxication. After this first phase of childish gaiety there is, as it were, a momentary relaxation; but new events soon announce themselves by a sensation of coolth at the extremities \_\_\_\_ which may even become, in the case of certain persons, a bitter cold \_\_\_\_ and a great weakness in all the limbs. You have then “butter fingers”; and in your head, in all your being, you feel an embarrassing stupor and stupefaction. Your eyes {77} start from your head; it is as if they were drawn in every direction by implacable ecstasy. Your face is deluged with paleness; the lips

draw themselves in, sucked into the mouth with that movement of breathlessness which characterises the ambition of a man who is the prey of his own great schemes, oppressed by enormous thoughts, or taking a long breath preparatory to a spring. The throat closes itself, so to say; the palate is dried up by a thirst which it would be infinitely sweet to satisfy, if the delights of laziness were not still more agreeable, and in opposition to the least disturbance of the body. Deep but hoarse sighs escape from your breast, as if the old bottle, your body, could not bear the passionate activity of the new wine, your new soul. From one time to another a spasm transfixes you and makes you quiver, like those muscular discharges which at the end of a day's work or on a stormy night precede definitive slumber.

Before going further I should like, "... propos" of this sensation of coolth of which I spoke above, to tell another story which will serve to show to what point the effects, even the purely physical effects, may vary according to the individual. This time it is a man of letters who speaks, and in some parts of his story one will (I think) be able to find the indications of the literary temperament. "I had taken," he told me, "a moderated dose of "extrait gras," and all was going as well as possible. The crisis of gaiety had not lasted long, and I found myself in a state of languor and wonderment which was almost happiness. I looked forward, then, to a quiet and unworried evening: unfortunately chance urged me to go with a friend to the theatre. I took the heroic course, resolved to overcome my immense desire to be idle and motionless. All {78} the carriages in my district were engaged; I was obliged to walk a long distance amid the discordant noises of the traffic, the stupid conversation of the passers-by, a whole ocean of triviality. My finger-tips were already slightly cool; soon this turned into a most acute cold, as if I had plunged both hands into a bucket of ice-water. But this was not suffering; this needle-sharp sensation stabbed me rather like a pleasure. Yet it seemed to me that this cold enveloped me more and more as the interminable journey went on. I asked two or three times of the person with whom I was if it was actually very cold. He replied to me that, on the contrary, the temperature was more than warm. Installed at last in the room, shut up in the box which had been given me, with three or four hours of repose in front of me, I thought myself arrived at the Promised Land. The feelings on which I had trampled during the journey with all the little energy at my disposal now burst in, and I give myself up freely to my silent frenzy. The cold ever increased, and yet I saw people lightly clad, and even wiping their foreheads with an air of weariness. This delightful idea took hold of me, that I was a privileged man, to whom alone had been accorded the right to feel cold in summer in the auditorium of a theatre. This cold went on increasing until it became alarming; yet I was before all dominated by my curiosity to know to what degree it could possibly sink. At last it came to such a point, it was so complete, so general, that all my ideas froze, so to speak; I was a piece of thinking ice. I imagined myself as a statue carved in a block of ice, and this mad hallucination made me so proud, excited in me such a feeling of moral well-being, that I despair of defining it to you. What added to my abominable {79} enjoyment was the certainty that all the other people present were ignorant of my nature and of the superiority that I had over them, and then with the pleasure of thinking that my companion never suspected for a moment with what strange feelings I was filled, I clasped the reward of my dissimulation, and my extraordinary pleasure was a veritable secret.

"Besides, I had scarcely entered the box when my eyes had been struck with an impression of darkness which seemed to me to have some relationship with the idea of cold; it is, however, possible that these two ideas had lent each other strength. You know that hashish always invokes magnificences of light, splendours of colour, cascades of liquid gold; all light is sympathetic to it, both that which streams in sheets and that which hangs like spangles to points and roughnesses; the candelabra of "salons," the wax candles that people burn in May, the rosy avalanches of sunset. It seems that the miserable chandelier spread a light far too insignificant to quench this insatiable thirst of brilliance. I thought, as I told you, that I was entering a world of shadows, which, moreover, grew gradually thicker, while I dreamt of the Polar night and the eternal winter. As to the stage, it was a stage consecrated to the comic Muse; that alone was luminous; infinitely small and far off, very far, like a landscape seen through the wrong end of a telescope. I will not tell you that I listened to the actors; you know that that is impossible. From time to time my thoughts snapped up on the wing a fragment of a phrase, and like a clever dancing-girl used it as a spring-board to leap into far-distant reveries. You might suppose that a play heard in this manner would lack logic and coherence. Undeceive yourself! I discovered an exceeding subtle sense in {80} the drama created by my distraction. Nothing jarred on me, and I resembled a little that poet who, seeing "Esther" played for the first time, found it quite natural that Haman should make a declaration of love to the queen. It was, as you guess, the moment where he throws himself at the feet of Esther to beg pardon of his crime. If all plays were listened to on these lines they all, even those of Racine, would gain enormously. The actors seemed to me exceedingly small, and bounded by a precise and clear-cut line, like the figures in Meissonier's pictures. I saw distinctly not only the most minute details of their costumes, their patterns, seams, buttons, and so on, but also the line of separation between the false forehead and the real; the white, the blue, and the red, and all the tricks of make-up; and these Lilliputians were clothed about with a cold and magical clearness, like that which a very clean glass adds to an oil-painting. When at last I was able to emerge from this cavern of frozen shadows, and when, the interior phantasmagoria being dissipated, I came to myself, I experienced a greater degree of weariness than prolonged and difficult work has ever caused me."

It is, in fact, at this period of the intoxication that is manifested a new delicacy, a superior sharpness in each of the senses: smell, sight, hearing, touch join equally in this onward march; the eyes behold the Infinite; the ear perceives almost inaudible sounds in the midst of the most tremendous tumult. It is then that the hallucinations begin; external objects take on wholly and successively most strange appearances; they are deformed and transformed. Then \_\_\_\_ the ambiguities, the misunderstandings, and the transpositions of ideas! Sounds cloak themselves with colour; colours blossom {81} into music. That, you will say, is nothing but natural. Every poetic brain in its healthy, normal state, readily conceives these analogies. But I have already warned the reader that there is nothing of the positively supernatural in hashish intoxication; only those analogies possess an unaccustomed liveliness; they penetrate and they envelop; they overwhelm the mind with their masterfulness. Musical notes become numbers; and if your mind is gifted with some mathematical aptitude, the harmony to which you listen, while keeping its voluptuous and sensual character, transforms itself into a vast rhythmical operation, where numbers beget numbers, and whose phases and

generation follow with an inexplicable ease and an agility which equals that of the person playing.

It happens sometimes that the sense of personality disappears, and that the objectivity which is the birthright of Pantheist poets develops itself in you so abnormally that the contemplation of exterior objects makes you forget your own existence and confound yourself with them. Your eye fixes itself upon a tree, bent by the wind into an harmonious curve; in some seconds that which in the brain of a poet would only be a very natural comparison becomes in yours a reality. At first you lend to the tree your passions, your desire, or your melancholy; its creakings and oscillations become yours, and soon you are the tree. In the same way with the bird which hovers in the abyss of azure: at first it represents symbolically your own immortal longing to float above things human; but soon you are the bird itself. Suppose, again, you are seated smoking; your attention will rest a little too long upon the bluish clouds which breathe forth from your pipe; the idea of a slow, continuous, eternal evaporation will possess itself of {82} your spirit, and you will soon apply this idea to your own thoughts, to your own apparatus of thought. By a singular ambiguity, by a species of transposition or intellectual barter, you feel yourself evaporating, and you will attribute to your pipe, in which you feel yourself crouched and pressed down like the tobacco, the strange faculty of smoking you!

Luckily, this interminable imagination has only lasted a minute. For a lucid interval, seized with a great effort, has allowed you to look at the clock. But another current of ideas bears you away; it will roll you away for yet another minute in its living whirlwind, and this other minute will be an eternity. For the proportion of time and being are completely disordered by the multitude and intensity of your feelings and ideas. One may say that one lives many times the space of a man's life during a single hour. Are you not, then, like a fantastic novel, but alive instead of being written? There is no longer any equation between the physical organs and their enjoyments; and it is above all on this account that arises the blame which one must give to this dangerous exercise in which liberty is forfeited.

When I speak of hallucinations the word must not be taken in its strictest sense: a very important shade of difference distinguishes pure hallucination, such as doctors have often have occasion to study, from the hallucination, or rather of the misinterpretation of the senses, which arises in the mental state caused by the hashish. In the first case the hallucination is sudden, complete, and fatal; beside which, it finds neither pretext nor excuse in the exterior world. The sick man sees a shape or hears sounds where there are not any. In the second case, where hallucination is progressive, {83} almost willed, and it does not become perfect, it only ripens under the action of imagination. Finally, it has a pretext. A sound will speak, utter distinct articulations; but there was a sound there. The enthusiast eye of the hashish drunkard will see strange forms, but before they were strange and monstrous these forms were simple and natural. The energy, the almost speaking liveliness of hallucination in this form of intoxication in no way invalidates this original difference: the one has root in the situation, and, at the present time, the other has not. Better to explain this boiling over of the imagination, this maturing of the dream, and this poetic childishness to which a hashish-intoxicated brain is condemned, I will tell yet another anecdote. This time it is not an idle young man who speaks, nor a man of letters. It is a woman; a woman no longer in her first youth;

curious, with an excitable mind, and who, having yielded to the wish to make acquaintance with the poison, describes thus for another woman the most important of her phases. I transcribe literally.

“However strange and new may be the sensations which I have drawn from my twelve hours’ madness \_\_\_\_ was it twelve or twenty? in sooth, I cannot tell \_\_\_\_ I shall never return to it. The spiritual excitement is too lively, the fatigue which results from it too great; and, to say all in a word, I find in this return to childhood something criminal. Ultimately (after many hesitations) I yielded to curiosity, since it was a folly shared with old friends, where I saw no great harm in lacking a little dignity. But first of all I must tell you that this cursed hashish is a most treacherous substance. Sometimes one thinks oneself recovered from the intoxication; but it is only a deceitful peace. There are moments of rest, and then recrudescences. {84} Thus, before ten o’clock in the evening I found myself in one of these momentary states; I thought myself escaped from this superabundance of life which had caused me so much enjoyment, it is true, but which was not without anxiety and fear. I sat down to supper with pleasure, like one in that state of irritable fatigue which a long journey produces; for till then, for prudence sake, I had abstained from eating; but even before I rose from the table my delirium had caught me up again as a cat catches a mouse, and the poison began anew to play with my poor brain. Although my house is quite close to that of our friends, and although there was a carriage at my disposal, I felt myself so overwhelmed with the necessity of dreaming, of abandoning myself to this irresistible madness, that I accepted joyfully their offer to keep me till the morning. You know the castle; you know that they have arranged, decorated, and fitted with conveniences in the modern style all that part in which they ordinarily live, but that the part which is usually unoccupied has been left as it was, with its old style and its old adornments. They determined to improvise for me a bedroom in this part of the castle, and for this purpose they chose the smallest room, a kind of boudoir, which, although somewhat faded and decrepit, is none the less charming. I must describe it for you as well as I can, so that you may understand the strange vision which I underwent, a vision which fulfilled me for a whole night, without ever leaving me the leisure to note the flight of the hours.

“This boudoir is very small, very narrow. From the height of the cornice the ceiling arches itself to a vault; the walls are covered with narrow, long mirrors, separated by {85} panels, where landscapes, in the easy style of the decorations, are painted. On the frieze on the four walls various allegorical figures are represented, some in attitudes of repose, others running or flying; above them are brilliant birds and flowers. Behind the figures a trellis rises, painted so as to deceive the eye, and following naturally the curve of the ceiling; this ceiling is gilded. All the interstices between the woodwork and the trellis and the figures are then covered with gold, and at the centre the gold is only interrupted by the geometrical network of the false trellis; you see that that resembles somewhat a very distinguished cage, a very fine cage for a very big bird. I must add that the night was very fine, very clear, and the moon brightly shining; so much so that even after I had put out my candle all this decoration remained visible, not illuminated by my mind’s eye, as you might think, but by this lovely night, whose lights clung to all this broidery of gold, of mirrors, and of patchwork colours.

"I was at first much astonished to see great spaces spread themselves out before me, beside me, on all sides. There were limpid rivers, and green meadows admiring their own beauty in calm waters: you may guess here the effect of the panels reflected by the mirrors. In raising my eyes I saw a setting sun, like molten metal that grows cold. It was the gold of the ceiling. But the trellis put in my mind the idea that I was in a kind of cage, or in a house open on all sides upon space, and that I was only separated from all these marvels by the bars of my magnificent prison. In the first place I laughed at the illusion which had hold of me; but the more I looked the more its magic grew great, the more it took life, clearness, and masterful reality. From that moment {86} the idea of being shut up mastered my mind, without, I must admit, too seriously interfering with the varied pleasures which I drew from the spectacle spread around and above me. I thought of myself as of one imprisoned for long, for thousands of years perhaps, in this sumptuous cage, among these fairy pastures, between these marvellous horizons. I imagined myself the Sleeping Beauty; dreamt of an expiation that I must undergo, of deliverance to come. Above my head fluttered brilliant tropical birds, and as my ear caught the sound of the little bells on the necks of the horses which were travelling far away on the main road, the two senses pooling their impressions in a single idea, I attributed to the birds this mysterious brazen chant; I imagined that they sang with a metallic throat. Evidently they were talking to me, and chanting hymns to my captivity. Gambolling monkeys, buffoon-like satyrs, seemed to amuse themselves at this supine prisoner, doomed to immobility; yet all the gods of mythology looked upon me with an enchanting smile, as if to encourage me to bear the sorcery with patience, and all their eyes slid to the corner of their eyelids as if to fix themselves on me. I came to the conclusion that if some faults of the olden time, some sins unknown to myself, had made necessary this temporary punishment, I could yet count upon an overriding goodness, which, while condemning me to a prudent course, would offer me truer pleasures than the dull pleasures which filled our youth. You see that moral considerations were not absent from my dream; but I must admit that the pleasure of contemplating these brilliant forms and colours and of thinking myself the centre of a fantastic drama frequently absorbed all my other thoughts. This stayed long, very {87} long. Did it last till morning? I do not know. All of a sudden I saw the morning sun taking his bath in my room. I experienced a lively astonishment, and despite all the efforts of memory that I have been able to make I have never been able to assure myself whether I had slept or whether I had patiently undergone a delicious insomnia. A moment ago, Night; now, Day. And yet I had lived long; oh, very long! The notion of Time, or rather the standard of Time, being abolished, the whole night was only measurable by the multitude of my thoughts. So long soever as it must have appeared to me from this point of view, it also seemed to me that it had only lasted some seconds; or even that it had not taken place in eternity.

"I do not say anything to you of my fatigue; it was immense. They say that the enthusiasm of poets and creative artists resembles what I experienced, though I have always believed that those persons on whom is laid the task of stirring us must be endowed with a most calm temperament. But if the poetic delirium resembles that which a teaspoonful of hashish confection procured for me I cannot but think that the pleasures of the public cost the poets dear, and it is not without a certain well-being, a

prosaic satisfaction, that I at last find myself at home, in my intellectual home; I mean, in real life."

There is a woman, evidently reasonable; but we shall only make use of her story to draw from it some useful notes, which will complete this very compressed summary of the principal feelings which hashish begets.

She speaks of supper as of a pleasure arriving at the right moment; at the moment where a momentary remission, {88} momentary for all its pretence of finality, permitted her to go back to real life. Indeed, there are, as I have said, intermissions, and deceitful calms, and hashish often brings about a voracious hunger, nearly always an excessive thirst. Only, dinner or supper, instead of bringing about a permanent rest, creates this new attack, the vertiginous crisis of which this lady complains, and which was followed by a series of enchanting visions lightly tinged with affright, to which she so assented, resigning herself with the best grace in the world. The tyrannical hunger and thirst of which we speak are not easily assayed without considerable trouble. For the man feels himself so much above material things, or rather he is so much overwhelmed by his drunkenness, that he must develop a lengthy spell of courage to move a bottle or a fork.

The definitive crisis determined by the digestion of food is, in fact, very violent; it is impossible to struggle against it. And such a state would not be supportable if it lasted too long, and if it did not soon give place to another phase of intoxication, which in the case above cited interprets itself by splendid visions, tenderly terrifying, and at the same time full of consolations. This new state is what the Easterns call "Kaif." It is no longer the whirlwind or the tempest; it is a calm and motionless bliss, a glorious resignŠdness. Since long you have not been your own master; but you trouble yourself no longer about that. Pain, and the sense of time, have disappeared; or if sometimes they dare to show their heads, it is only as transfigured by the master feeling, and they are then, as compared with their ordinary form, what poetic melancholy is to prosaic grief.

But above all let us remark that in this lady's account {89} (and it is for this purpose that I have transcribed it) it is but a bastard hallucination, and owes its being to the objects of the external world. The spirit is but a mirror where the environment is reflected, strangely transformed. Then, again, we see intruding what I should be glad to call moral hallucination; the patient thinks herself condemned to expiate somewhat; but the feminine temperament, which is ill-fitted to analyse, did not permit her to notice the strangely optimistic character of the aforesaid hallucination. The benevolent look of the gods of Olympus is made poetical by a varnish essentially due to hashish. I will not say that this lady has touched the fringe of remorse, but her thoughts, momentarily turned in the direction of melancholy and regret, have been quickly coloured by hope. This is an observation which we shall again have occasion to verify.

She speaks of the fatigue of the morrow. In fact, this is great. But it does not show itself at once, and when you are obliged to acknowledge its existence you do so not without surprise: for at first, when you are really assured that a new day has arisen on the horizon of your life, you experience an extraordinary sense of well-being; you seem to enjoy a marvellous lightness of spirit. But you are scarcely on your feet when a forgotten fragment of intoxication follows you and pulls you back; it is the badge of your recent slavery. Your enfeebled legs only conduct you with caution, and you fear at

every moment to break yourself, as if you were made of porcelain. A wondrous languor \_\_\_\_ there are those who pretend that it does not lack charm \_\_\_\_ possesses itself of your spirit, and spreads itself across your faculties as a fog spreads itself in a meadow. There, then, you are, for some hours yet, {90} incapable of work, of action, and of energy. It is the punishment of an impious prodigality in which you have squandered your nervous force. You have dispersed your personality to the four winds of heaven \_\_\_\_ and now, what trouble to gather it up again and concentrate it!

{91}

## **CHAPTER IV**

### **THE MAN-GOD**

IT is time to leave on one side all this jugglery, these big marionettes, born of the smoke of childish brains. Have we not to speak of more serious things \_\_\_\_ of modifications of our human opinions, and, in a word, of the “morale” of hashish?

Up to the present I have only made an abridged monograph on the intoxication; I have confined myself to accentuating its principal characteristics. But what is more important, I think, for the spiritually minded man, is to make acquaintance with the action of the poison upon the spiritual part of man; that is to say, the enlargement, the deformation, and the exaggeration of his habitual sentiments and his moral perception, which present then, in an exceptional atmosphere, a true phenomenon of refraction.

The man who, after abandoning himself for a long time to opium or to hashish, has been able, weak as he has become by the habit of bondage, to find the energy necessary to shake off the chain, appears to me like an escaped prisoner. He inspires me with more admiration than does that prudent man who has never fallen, having always been careful to avoid the temptation. The English, in speaking of opium-eaters, often employ terms which can only appear excessive to those innocent persons who do not understand the horrors of this {92} downfall \_\_\_\_ “enchained, fettered, enslaved.” Chains, in fact, compared to which all others \_\_\_\_ chains of duty, chains of lawless love \_\_\_\_ are nothing but webs of gauze and spider tissues. Horrible marriage of man with himself! “I had become a bounden slave in the trammels of opium, and my labours and my orders had taken a colouring from my dreams,” says the husband of Ligeia. But in how many marvellous passages does Edgar Poe, this incomparable poet, this never-refuted philosopher, whom one must always quote in speaking of the mysterious maladies of the soul, describe the dark and clinging splendours of opium! The lover of the shining Berenice, Egeus, the metaphysician, speaks of an alteration of his faculties which compels him to give an abnormal and monstrous value to the simplest phenomenon.

“To muse for long unwearied hours, with my attention riveted to some frivolous device on the margin or in the typography of a book; to become absorbed, for the better part of a summer’s day, in a quaint shadow falling aslant upon the tapestry or upon the floor; to lose myself, for an entire



night, in watching the steady flame of a lamp, or the embers of a fire; to dream away whole days over the perfume of a flower; to repeat monotonously some common word, until the sound, by dint of frequent repetition, ceased to convey any idea whatever to the mind; to lose all sense of motion or physical existence, by means of absolute bodily quiescence long and obstinately persevered in: such were a few of the most common and least pernicious vagaries induced by a condition of the mental faculties, not, indeed, altogether unparalleled, but certainly bidding defiance to anything like analysis or explanation.” {93}

And the nervous Augustus Bedloe, who every morning before his walk swallows his dose of opium, tells us that the principal prize which he gains from this daily poisoning is to take in everything, even in the most trivial thing, an exaggerated interest.

“In the meantime the morphine had its customary effect \_\_\_\_ that of enduing all the external world with an intensity of interest. In the quivering of a leaf \_\_\_\_ in the hue of a blade of grass \_\_\_\_ in the shape of a trefoil \_\_\_\_ in the humming of a bee \_\_\_\_ in the gleaming of a dew-drop \_\_\_\_ in the breathing of the wind \_\_\_\_ in the faint odours that came from the forest \_\_\_\_ there came a whole universe of suggestion \_\_\_\_ a gay and motley train of rhapsodical and immethodical thought.”

Thus expresses himself, by the mouth of his puppets, the master of the horrible, the prince of mystery. These two characteristics of opium are perfectly applicable to hashish. In the one case, as in the other, the intelligence, formerly free, becomes a slave; but the word “rapsodique,” which defines so well a train of thought suggested and dictated by the exterior world and the accident of circumstance, is in truth truer and more terrible in the case of hashish. Here the reasoning power is no more than a wave, at the mercy of every current and the train of thought is infinitely more accelerated and more “rapsodique;” that is to say, clearly enough, I think, that hashish is, in its immediate effect, much more vehement than opium, much more inimical to regular life; in a word, much more upsetting. I do not know if ten years of intoxication by hashish would bring diseases equal to those caused by ten years of opium regimen; I say that, for the moment, and for the morrow, hashish has more fatal results. One is a soft-spoken enchantress; the other, a raging demon. {94}

I wish in this last part to define and to analyse the moral ravage caused by this dangerous and delicious practice; a ravage so great, a danger so profound, that those who return from the fight but lightly wounded appear to me like heroes escaped from the cave of a multiform Proteus, or like Orpheus, conquerors of Hell. You may take, if you will, this form of language for an exaggerated metaphor, but for my part I will affirm that these exciting poisons seem to me not only one of the most terrible and the most sure means which the Spirit of Darkness uses to enlist and enslave wretched humanity, but even one of the most perfect of his avatars.

This time, to shorten my task and make my analysis the clearer, instead of collecting scattered anecdotes I will dress a single puppet in a mass of observation. I must, then, invent a soul to suit my purpose. In his “Confessions” De Quincey rightly states that opium, instead of sending man to sleep, excites him; but only excites him in his natural path, and that therefore to judge of the marvels of opium it would be ridiculous to try it

upon a seller of oxen, for such an one will dream of nothing but cattle and grass. Now I am not going to describe the lumbering fancies of a hashish-intoxicated stockbreeder. Who would read them with pleasure, or consent to read them at all? To idealise my subject I must concentrate all its rays into a single circle and polarise them; and the tragic circle where I will gather them together will be, as I have said, a man after my own heart; something analogous to what the eighteenth century called the "homme sensible," to what the romantic school named the "homme incompris," and to what family folk and the mass of "bourgeoisie" generally brand with the epithet "original." A constitution half nervous, half {95} bilious, is the most favourable to the evolutions of an intoxication of this kind. Let us add a cultivated mind, exercised in the study of form and colour, a tender heart, wearied by misfortune, but still ready to be made young again; we will go, if you please, so far as to admit past errors, and, as a natural result of these in an easily excitable nature, if not positive remorse, at least regret for time profaned and ill-spent. A taste for metaphysics, an acquaintance with the different hypotheses of philosophy of human destiny, will certainly not be useless conditions; and, further, that love of virtue, of abstract virtue, stoical or mystic, which is set forth in all the books upon which modern childishness feeds as the highest summit to which a chosen soul may attain. If one adds to all that a great refinement of sense \_\_\_\_ and if I omitted it it was because I thought it supererogatory \_\_\_\_ I think that I have gathered together the general elements which are most common in the modern "homme sensible" of what one might call the lowest common measure of originality. Let us see now what will become of this individuality pushed to its extreme by hashish. let us follow this progress of the human imagination up to its last and most splendid serai; up to the point of the belief of the individual in his own divinity.

If you are one of these souls your innate love of form and colour will find from the beginning an immense banquet in the first development of your intoxication. Colours will take an unaccustomed energy and smite themselves within your brain with the intensity of triumph. Delicate, mediocre, or even bad as they may be, the paintings upon the ceilings will clothe themselves with a tremendous life. The coarsest papers which {96} cover the walls of inns will open out like magnificent dioramas. Nymphs with dazzling flesh will look at you with great eyes deeper and more limpid than are the sky and sea. Characters of antiquity, draped in their priestly or soldierly costumes, will, by a single glance, exchange with you most solemn confidences. The snakiness of the lines is a definitely intelligible language where you read the sorrowing and the passion of their souls. Nevertheless a mysterious but only temporary state of the mind develops itself; the profoundness of life, hedged by its multiple problems, reveals itself entirely in the sight, however natural and trivial it may be, that one has under one's eyes; the first-come object becomes a speaking symbol. Fourier and Swedenborg, one with his analogies, the other with his correspondences, have incarnated themselves in all things vegetable and animal which fall under your glance, and instead of touching by voice they indoctrinate you by form and colour. The understanding of the allegory takes within you proportions unknown to yourself. We shall note in passing that allegory, that so spiritual type of art, which the clumsiness of its painters has accustomed us to despise, but which is really one of the most primitive and natural forms of poetry, regains its divine right in the intelligence which is enlightened by intoxication. Then the hashish spreads itself over all life; as it were, the magic varnish. It colours it with solemn hues

and lights up all its profundity; jagged landscapes, fugitive horizons, perspectives of towns whitened by the corpse-like lividity of storm or illumined by the gathered ardours of the sunset; abysses of space, allegorical of the abyss of time; the dance, the gesture or the speech of the actors, should you be in a theatre; the first-come phrase if your eyes fall upon a {97} book; in a word, all things; the universality of beings stands up before you with a new glory unsuspected until then. The grammar, the dry grammar itself, becomes something like a book of "barbarous names of evocation." The words rise up again, clothed with flesh and bone; the noun, in its solid majesty; the adjective's transparent robe which clothes and colours it with a shining web; and the verb, archangel of motion which sets swinging the phrase. Music, that other language dear to the idle or the profound souls who seek repose by varying their work, speaks to you of yourself, and recites to you the poem of your life; it incarnates in you, and you swoon away in it. It speaks your passion, not only in a vague, ill-defined manner, as it does in your careless evenings at the opera, but in a substantial and positive manner, each movement of the rhythm marking a movement understood of your soul, each note transforming itself into Word, and the whole poem entering into your brain like a dictionary endowed with life.

It must not be supposed that all these phenomena fall over each other pell-mell in the spirit, with a clamorous accent of reality and the disorder of exterior life; the interior eye transforms all, and gives to all the complement of beauty which it lacks, so that it may be truly worthy to give pleasure. It is also to this essentially voluptuous and sensual phase that one must refer the love of limpid water, running or stagnant, which develops itself so astonishingly in the brain-drunkenness of some artists. The mirror has become a pretext for this reverie, which resembles a spiritual thirst joined to the physical thirst which dries the throat, and of which I have spoken above. The flowing waters, the sportive waters; the musical waterfalls; {98} the blue vastness of the sea; all roll, sing, leap with a charm beyond words. The water opens its arms to you like a true enchantress; and though I do not much believe in the maniacal frenzies caused by hashish, I should not like to assert that the contemplation of some limpid gulf would be altogether without danger for a soul in love with space and crystal, and that the old fable of Undine might not become a tragic reality for the enthusiast.

I think I have spoken enough of the gigantic growth of space and time; two ideas always connected, always woven together, but which at such a time the spirit faces without sadness and without fear. It looks with a certain melancholy delight across deep years, and boldly dives into infinite perspectives. You have thoroughly well understood, I suppose, that this abnormal and tyrannical growth may equally apply to all sentiments and to all ideas. Thus, I have given, I think, a sufficiently fair sample of benevolence. The same is true of love. The idea of beauty must naturally take possession of an enormous space in a spiritual temperament such as I have invented. Harmony, balance of line, fine cadence in movement, appear to the dreamer as necessities, as duties, not only for all beings of creation, but for himself, the dreamer, who finds himself at this period of the crisis endowed with a marvellous aptitude for understanding the immortal and universal rhythm. And if our fanatic lacks personal beauty, do not think he suffers long from the avowal to which he is obliged, or that he regards himself as a discordant note in the world of harmony and beauty improvised by his imagination. The sophisms of hashish are numerous and admirable, tending as a rule to optimism, and one of the

{99} principal and the most efficacious is that which transforms desire into realisation. It is the same, doubtless, in many cases of ordinary life; but here with how much more ardour and subtlety! Otherwise, how could a being so well endowed to understand harmony, a sort of priest of the beautiful, how could he make an exception to, and a blot upon, his own theory? Moral beauty and its power, gracefulness and its seduction, eloquence and its achievements, all these ideas soon present themselves to correct that thoughtless ugliness; then they come as consolers, and at last as the most perfect courtiers, sycophants of an imaginary sceptre.

Concerning love, I have heard many persons feel a school-boy curiosity, seeking to gather information from those to whom the use of hashish was familiar, what might not be this intoxication of love, already so powerful in its natural state, when it is enclosed in the other intoxication; a sun within a sun. Such is the question which will occur to that class of minds which I will call intellectual gapers. To reply to a shameful sub-meaning of this part of the question which cannot be openly discussed, I will refer the reader to Pliny, who speaks somewhere of the properties of hemp in such a way as to dissipate any illusions on this subject. One knows, besides, that loss of tone is the most ordinary result of the abuse which men make of their nerves, and of the substances which excite them. Now, as we are not here considering effective power, but motion or susceptibility, I will simply ask the reader to consider that the imagination of a sensitive man intoxicated with hashish is raised to a prodigious degree, as little easy to determine as would be the utmost force possible to the wind in a hurricane, {100} and his senses are subtilised to a point almost equally difficult to define. It is then reasonable to believe that a light caress, the most innocent imaginable, a handshake, for example, may possess a centuple value by the actual state of the soul and of the senses, and may perhaps conduct them, and that very rapidly, to that syncope which is considered by vulgar mortals as the "summum" of happiness; but it is quite indubitable that hashish awakes in an imagination accustomed to occupy itself with the affections tender remembrances to which pain and unhappiness give even a new lustre. It is no less certain that in these agitations of the mind there is a strong ingredient of sensuality; and, moreover, it may usefully be remarked \_\_\_\_ and this will suffice to establish upon this ground the immorality of hashish \_\_\_\_ that a sect of Ishmaelites (it is from the Ishmaelites that the Assassins are sprung) allowed its adoration to stray far beyond the Lingam-Yoni; that is to say, to the absolute worship of the Lingam, exclusive of the feminine half of the symbol. There would be nothing unnatural, every man being the symbolic representation of history, in seeing an obscene heresy, a monstrous religion, arise in a mind which has cowardly given itself up to the mercy of a hellish drug and which smiles at the degradation of its own faculties.

Since we have seen manifest itself in hashish intoxication a strange goodwill toward men, applied even to strangers, a species of philanthropy made rather of pity than of love (it is here that the first germ of the Satanic spirit which is to develop later in so extraordinary a manner shows itself), but which goes so far as to fear giving pain to any one, one may guess what may happen to the localised sentimentality applied to a {101} beloved person who plays, or has played, an important part in the moral life of the reveller. Worship, adoration, prayer, dreams of happiness, dart forth and spring up with the ambitious energy and brilliance of a rocket. Like the powder and colouring-matter of the firework, they dazzle and vanish in the darkness. There is no sort of sentimental

combination to which the subtle love of a hashish-slave may not lend itself. The desire to protect, a sentiment of ardent and devoted paternity, may mingle themselves with a guilty sensuality which hashish will always know how to excuse and to absolve. It goes further still. I suppose that, past errors having left bitter traces in the soul, a husband or a lover will contemplate with sadness in his normal state a past over-clouded with storm; these bitter fruits may, under hashish, change to sweet fruits. The need of pardon makes the imagination more clever and more supplicatory, and remorse itself, in this devilish drama, which only expresses itself by a long monologue, may act as an incitement and powerfully rekindle the heart's enthusiasm. Yes, remorse. Was I wrong in saying that hashish appeared to a truly philosophical mind as a perfectly Satanic instrument? Remorse, singular ingredient of pleasure, is soon drowned in the delicious contemplation of remorse; in a kind of voluptuous analysis; and this analysis is so rapid that man, this natural devil, to speak as do the followers of Swedenborg, does not see how involuntary it is, and how, from moment to moment, he approaches the perfection of Satan. He admires his remorse, and glorifies himself, even while he is on the way to lose his freedom.

There, then, is my imaginary man, the mind that I have {102} chosen, arrived at that degree of joy and peace where he is compelled to admire himself. Every contradiction wipes itself out; all philosophical problems become clear, or at least appear so; everything is material for pleasure; the plentitude of life which he enjoys inspires him with an unmeasured pride; a voice speaks in him (alas, it is his own!) which says to him: "Thou hast now the right to consider thyself as superior to all men. None knoweth thee, none can understand all that thou thinkest, all that thou feelest; they would, indeed, be incapable of appreciating the passionate love which they inspire in thee. Thou art a king unrecognised by the passers-by; a king who lives, yet none knows that he is king but himself. But what matter to thee? Hast thou not sovereign contempt, which makes the soul so kind?"

We may suppose, however, that from one time to another some biting memory strikes through and corrupts this happiness. A suggestion due to the exterior world may revive a past disagreeable to contemplate. How many foolish or vile actions fill the past! \_\_\_\_\_ actions indeed unworthy of this king of thought, and whose escutcheon they soil? Believe that the hashish-man will bravely confront these reproachful phantoms, and even that he will know how to draw from these hideous memories new elements of pleasure and of pride!

Such will be the evolution of his reasoning. The first sensation of pain being over, he will curiously analyse this action or this sentiment whose memory has troubled his existing glory; the motive which made him act thus; the circumstances by which he was surrounded; and if he does not find in these circumstances sufficient reasons, if not to absolve, at least to extenuate his guilt, do not imagine that he admits {103} defeat. I am present at his reasoning, as at the play of a mechanism seen under a transparent glass. "This ridiculous, cowardly, or vile action, whose memory disturbed me for a moment, is in complete contradiction with my true and real nature, and the very energy with which I condemn it, the inquisitorial care with which I analyse and judge it, prove my lofty and divine aptitude for virtue. How many men could be found in the world of men clever enough to judge themselves; stern enough to condemn themselves?" And not only

does he condemn himself, but he glorifies himself; the horrible memory thus absorbed in the contemplation of ideal virtue, ideal charity, ideal genius, he abandons himself frankly to his triumphant spiritual orgy. We have seen that, counterfeiting sacrilegiously the sacrament of penitence, at one and the same time penitent and confessor, he has given himself an easy absolution; or, worse yet, that he has drawn from his contemplation new food for his pride. Now, from the contemplation of his dreams and his schemes of virtue he believes finally in his practical aptitude for virtue; the amorous energy with which he impresses this phantom of virtue seems to him a sufficient and peremptory proof that he possesses the virile energy necessary for the fulfilment of his ideal. He confounds completely dream with action, and his imagination, growing warmer and warmer in face of the enchanting spectacle of his own nature corrected and idealised, substituting this fascinating image of himself for his real personality, so poor in will, so rich in vanity, he ends by declaring his apotheosis in these clear and simple terms, which contain for him a whole world of abominable pleasures: "I am the most virtuous of all men." Does not that remind you a little of {104} Jean-Jacques, who, he also having confessed to the Universe, not without a certain pleasure, dared to break out into the same cry of triumph (or at least the difference is small enough) with the same sincerity and the same conviction? The enthusiasm with which he admired virtue, the nervous emotion which filled his eyes with tears at the sight of a fine action or at the thought of all the fine actions which he would have wished to accomplish, were sufficient to give him a superlative idea of his moral worth. Jean-Jacques had intoxicated himself without the aid of hashish.

Shall I pursue yet further the analysis of this victorious monomania? Shall I explain how, under the dominion of the poison, my man soon makes himself centre of the Universe? how he becomes the living and extravagant expression of the proverb which says that passion refers everything to itself? He believes in his virtue and in his genius; can you not guess the end? All the surrounding objects are so many suggestions which stir in him a world of thought, all more coloured, more living, more subtle than ever, clothed in a magic glamour. "These mighty cities," says he to himself, "where the superb buildings tower one above the other; these beautiful ships balanced by the waters of the roadstead in homesick idleness, that seem to translate our thought 'When shall we set sail for happiness?'; these museums full of lovely shapes and intoxicating colours; these libraries where are accumulated the works of science and the dreams of poetry; this concourse of instruments whose music is one; these enchantress women, made yet more charming by the science of adornment and coquetry: all these things have been created for me, for me, for me! For me humanity has {105} toiled; has been martyred, crucified, to serve for pasture, for pabulum to my implacable appetite for emotion, knowledge, and beauty."

I leap to the end, I cut the story short. No one will be surprised that a thought final and supreme jets from the brain of the dreamer: "I am become God."

But a savage and burning cry darts from his breast with such an energy, such a power of production, that if the will and the belief of a drunken man possessed effective power this cry would overthrow the angels scattered in the quarters of the heaven: "I am a god."

But soon this hurricane of pride transforms itself into a weather of calm, silent, reposeful beatitude, and the universality of beings presents itself tinted and illumined by a flaming dawn. If by chance a vague memory slips into the soul of this deplorable thrice-happy one \_\_\_\_ “Might there not be another God?” \_\_\_\_ believe that he will stand upright before Him; that he will dispute His will, and confront Him without fear.

Who was the French philosopher that, mocking modern German doctrines, said:

“I am a god who has dined ill”? This irony would not bite into a spirit uplifted by hashish; he would reply tranquilly: “Maybe I have dined ill; but I am a god.”

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## **CHAPTER V**

### **MORAL**

BUT the morrow; the terrible morrow! All the organs relaxed, tired; the nerves unstretched, the teasing tendency to tears, the impossibility of applying yourself to a continuous task, teach you cruelly that you have been playing a forbidden game. Hideous nature, stripped of its illumination of the previous evening, resembles the melancholy ruins of a festival. The will, the most precious of all faculties, is above all attacked. They say, and it is nearly true, that this substance does not cause any physical ill; or at least no grave one; but can one affirm that a man incapable of action and fit only for dreaming is really in good health, even when every part of him functions perfectly? Now we know human nature sufficiently well to be assured that a man who can with a spoonful of sweetmeat procure for himself incidentally all the treasures of heaven and of earth will never gain the thousandth part of them by working for them. Can you imagine to yourself a State of which all the citizens should be hashish drunkards? What citizens! What warriors! What legislators! Even in the East, where its use is so widely spread, there are Governments which have understood the necessity of proscribing it. In fact it is forbidden to man, under penalty of intellectual decay and death, to upset {107} the primary conditions of his existence, and to break up the equilibrium of his faculties with the surroundings in which they are destined to operate; in a word, to outrun his destiny, to substitute for it a fatality of a new kind. Let us remember Melmoth, that admirable parable. His shocking suffering lies in the disproportion between his marvellous faculties, acquired unostentatiously by a Satanic pact, and the surroundings in which, as a creature of God, he is condemned to live. And none of those whom he wishes to seduce consents to buy from him on the same conditions his terrible privilege. In fact every man who does not accept the conditions of life sells his soul. It is easy to grasp the analogy which exists between the Satanic creations of poets and those living beings who have devoted themselves to stimulants.

Man has wished to become God, and soon? \_\_\_\_ there he is, in virtue of an inexorable moral law, fallen lower than his natural state! It is a soul which sells itself bit by bit.

Balzac doubtless thought that there is for man no greater shame, no greater suffering, than to abdicate his will. I saw him once in a drawing-room, where they were talking of the prodigious effects of hashish. He listened and asked questions with an amusing attention and vivacity. Those who knew him may guess that it must have interested him, but the idea of "thinking despite" "himself" shocked him severely. They offered him "dawamesk." He examined it, sniffed at it, and returned it without touching it. The struggle between his almost childish curiosity and his repugnance to submit himself showed strikingly on his expressive face. The love of dignity won the day. Now it is difficult to imagine to oneself the maker of the theory of will, this spiritual twin of {108} Louis Lambert, consenting to lose a grain of this precious substance. Despite the admirable services which ether and chloroform have rendered to humanity, it seems to me that from the point of view of the idealist philosophy the same moral stigma is branded on all modern inventions which tend to diminish human free will and necessary pain. It was not without a certain admiration that I once listened to the paradox of an officer who told me of the cruel operation undergone by a French general at El-Aghouat, and of which, despite chloroform, he died. This general was a very brave man, and even something more: one of those souls to which one naturally applies the term "chivalrous." It was not, he said to me, chloroform that he needed, but the eyes of all the army and the music of its bands. That might have saved him. The surgeon did not agree with the officer, but the chaplain would doubtless have admired these sentiments.

It is certainly superfluous, after all these considerations, to insist upon the moral character of hashish. Let me compare it to suicide, to slow suicide, to a weapon always bleeding, always sharp, and no reasonable person will find anything to object to. Let me compare it to sorcery or to magic, which wishes in working upon matter by means of arcana (of which nothing proves the falsity more than the efficacy) to conquer a dominion forbidden to man or permitted only to him who is deemed worthy of it, and no philosophical mind will blame this comparison. If the Church condemns magic and sorcery it is that they militate against the intentions of God; that they save time and render morality superfluous, and that she \_\_\_\_ the Church \_\_\_\_ only considers as legitimate and true the treasures gained by assiduous goodwill. The gambler who {109} has found the means to win with certainty we all cheat; how shall we describe the man who tries to buy with a little small change happiness and genius? It is the infallibility itself of the means which constitutes its immorality; as the supposed infallibility of magic brands it with Satanic stigma. Shall I add that hashish, like all solitary pleasures, renders the individual useless to his fellow creatures and society superfluous to the individual, driving him to ceaseless admiration of himself and dragging him day by day towards the luminous abyss in which he admires his Narcissus face? But even if at the price of his dignity, his honesty, and his free will man were able to draw from hashish great spiritual benefits; to make a kind of thinking machine, a fertile instrument? That is a question which I have often heard asked, and I reply to it: In the first place, as I have explained at length, hashish reveals to the individual nothing but himself. It is true that this individual is, so to say, cubed, and pushed to his limit, and as it is equally certain that the memory of impressions survives the orgy, the hope of these utilitarians appears at the first glance not altogether unreasonable. But I will beg them to observe that the



thoughts from which they expect to draw so great an advantage are not in reality as beautiful as they appear under their momentary transfiguration, clothed in magic tinsel. They pertain to earth rather than to Heaven, and owe great portion of their beauty to the nervous agitation, to the greediness, with which the mind throws itself upon them. Consequently this hope is a vicious circle. Let us admit for the moment that hashish gives, or at least increases, genius; they forget that it is in the nature of hashish to diminish the will, and that {110} thus it gives with one hand what it withdraws with the other; that is to say, imagination without the faculty of profiting by it. Lastly, one must remember, while supposing a man adroit enough and vigorous enough to avoid this dilemma, that there is another danger, fatal and terrible, which is that of all habits. All such soon transform themselves into necessities. He who has recourse to a poison in order to think will soon be unable to think without the poison. Imagine to yourself the frightful lot of a man whose paralysed imagination will no longer function without the aid of hashish or of opium! In philosophical states the human mind, to imitate the course of the stars, is obliged to follow a curve which loops it back to its point of departure, when the circle must ultimately close. At the beginning I spoke of this marvellous state into which the spirit of man sometimes finds itself thrown as if by a special favour. I have said that, ceaselessly aspiring to rekindle his hopes and raise himself towards the infinite, he showed (in every country and in every time) a frenzied appetite for every substance, even those which are dangerous, which, by exalting his personality, are able to bring in an instant before his eyes this bargain Paradise, object of all his desires; and at last that this daring spirit, driving without knowing it his chariot through the gates of Hell, by this very fact bore witness to his original greatness. But man is not so God-forsaken, so barren of straightforward means of reaching Heaven, that he need invoke pharmacy and witchcraft. He has no need to sell his soul to buy intoxicating caresses and the friendship of the Hur Al'ain. What is a Paradise which must be bought at the price of eternal salvation? I imagine a man (shall I {111} say a Brahmin, a poet, or a Christian philosopher?) seated upon the steep Olympus of spirituality; around him the Muses of Raphael or of Mategna, to console him for his long fasts and his assiduous prayers, weave the noblest dances, gaze on him with their softest glances and their most dazzling smiles; the divine Apollo, master of all knowledge (that of Francavilla, of Albert Dürer, of Goltzius, or another \_\_\_\_ what does it matter? Is there not an Apollo for every man who deserves one?), caresses with his bow his most sensitive strings; below him, at the foot of the mountain, in the brambles and the mud, the human fracas; the Helot band imitates the grimaces of enjoyment and utters howls which the sting of the poison tears from its breast; and the poet, saddened, says to himself: "These unfortunate ones, who have neither fasted nor prayed, who have refused redemption by the means of toil, have asked of black magic the means to raise themselves at a single blow to transcendental life. Their magic dupes them, kindles for them a false happiness, a false light; while as for us poets and philosophers, we have begotten again our soul upon ourselves by continuous toil and contemplation; by the unwearied exercise of will and the unfaltering nobility of aspiration we have created for ourselves a garden of Truth, which is Beauty; of Beauty which is Truth. Confident in the word which says that faith removeth mountains, we have accomplished the only miracle which God has licensed us to perform."

## CHARLES BAUDELAIRE

("Translated by" ALEISTER CROWLEY)

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### REVIEW

#### ***A BOOK OF MYSTERY AND VISION. By A. E. WAITE. William Rider and***

Son. 7s. 6"d".

"The Introduction." Mr. Waite speaks of a "kind of secret school, or united but incorporate fraternity, which independently of all conventional means of recognition and communication do no less communicate and recognise one another without hesitation of hindrance in every part of the world. ... Of this school the author may and does claim that he is the intimate representative and mouthpiece," &c. &c.

Good.

"This mystic life at its highest is undeniably selfish."

Hullo, what's this?

"It is a striking fact that so little of any divine consequence has been uttered by poets in the English Language."

Really?

"The inspiration of it (the sense of sacramentalism) at certain times saturated the whole soul of Tennyson ... there is scarcely a trace or tincture of this sense in Shelley."

Poor Shelley!

"In the eighteenth century there was none found to give it Voice."

Poor Blake! (William Blake, you know! Never heard of William Blake?)

"For this school it is quite impossible that Shakespeare, for example, should possess any consequence."

Poor Shakespeare!

And then ---

"This book is offered by the writer to his brethren, "ut adeptis appareat me" "illis parem et fratrem," as proof positive that he is numbered among them, that he is initiated into their mysteries, and exacts recognition as such in all houses, temples, and tarrying-places of the fraternity."

An adept trying to prove that he is one! An adept with thoughts of his own rank and glory!! An adept exacting recognition!!!

What about the instant recognition all over the world of which you prated above? Mr. Waite, you seem to me to be a spiritual Arthur Orton!

Mr. Waite, we have opened the Pastos which you say contains the body of your Father Christian Rosencreutz \_\_\_\_ and it's only poor old Druce!

"The Book." This is the strange thing; the moment that Mr. Waite leaves prose for poetry, there is no more of this bunkum, bombast, and balderdash; we find a poet, and

rather an illuminated poet. We have to appeal from Philip sober to Philip drunk! "In vino veritas."

Good poetry enough all this: yet one cannot help feeling that it is essentially {113} the work of a scholar and a gentleman. One is inclined to think of him as Pentheus in a frock-coat.

## **A MYSTERY-PLAY.**

### **DIONYSUS. I bring ye wine from above**

From the vats of the storied sun ---

MR. WAITE. Butler, decant the claret carefully!

DIONYSUS. For every one of ye love ---

MR. WAITE. Ay, lawful marriage is a sacrament.

DIONYSUS. And life for everyone ---

MR. WAITE. And lawful marriage should result in life.

DIONYSUS. Ye shall dance on hill and level ---

MR. WAITE. But not the vulgar cancan or mattchiche.

DIONYSUS. Ye shall sing through hollow and height ---

MR. WAITE. See that ye sing with due sobriety!

DIONYSUS. In the festal mystical revel,

The rapturous Bacchanal rite!

MR. WAITE. If Isabel de S.....should approve!

DIONYSUS. The rocks and trees are yours ---

MR. WAITE. According to Laws of Property.

DIONYSUS. And the waters under the hill—

MR. WAITE. Provided that you pay your water rate.

DIONYSUS. By the might of that which endures ---

MR. WAITE. Me, surely, and my fame as an adept.

DIONYSUS. The holy heaven of will!

MR. WAITE. Will Shakespeare was not an initiate.

### ***DIONYSUS. I kindle a flame like a torrent***

To rush from star to star ---

MR. WAITE. Incendiarism! Arson! Captain Shaw!

DIONYSUS. Your hair as a comet's horrent, ---

MR. WAITE. Not for a fortune would I ruffle mine.

DIONYSUS. Ye shall see things as they are.

MR. WAITE. Play fair, god! do not give the show away!

[ "The Maenads tear him limb from limb, and "MADAME DE S ..... "tries to" "brain  
"DIONYSUS" with a dummy writ."

This is a great limitation, yet Mr. Waite is a really excellent poet

withal. All the poems show fine and deep thought, with facility and felicity of expression. "The Lost Word" is extraordinarily fine, both dramatically and lyrically. It seems a pity that Mr. Waite has no use for William Shakespeare!

The fact is (whatever George Hume Barne may say) that Mr. Waite is (or has) a genius, who wishes to communicate sacred mysteries of truth and beauty; but he is too often balked by the mental and moral equipment of Mr. Waite. Even so, he only just misses. And I will bet George Hume Barne a “crŠme de menthe” that if Mr. Waite (even now) will ride on a camel from Biskra to Timbuktu with an Ouled Nail and the dancer M’saoud, he will produce absolutely first-rate poetry within six months.

Enough. But buy the book.

A. QUILLER, JR.

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## AN ORIGIN

IN fire of gold they set them out,  
The garlanded of old, who comb  
The Mount of Evil, strong and stout  
To wrest from Venus’ brow the comb.

“The fiery wind, the web unspun,”

“The nine stars and the circling sun.”

Not theirs to wander lost and lone,  
Adream by mountain lake, and sea;  
Not theirs to bear a face of stone  
Away from human mystery:  
They pondered o’er the runes of time,  
They slew the Serpent of the Slime.

The brutish brain, the nervous hands,  
The conscious power of thew and mind;  
The agony of burning sands,  
The blithe salt breezes blowing blind \_\_\_\_  
The birth-pangs of the Emperor Thought,  
Of Earth and Pain the wonder-wrought.

They hurled them blindly on the breast  
Of foaming hate, of wild desire: {115}  
From Time they held the old bequest,  
The passionate pangs, the flash of fire \_\_\_\_  
Not through the gods they dreamed of ran  
The stream that fired the veins of man.

They stanchd the gaping wound with turf,  
With water slaked the burning maw;  
Rolling within the boiling surf,  
They caught the brine in eye and jaw.  
They roared and rushed with tangled mane  
To rape and ruin in the rain.

The hours flew by all swift and red;  
They gorged, they slept within the shade:  
They yelled in fear with muffled head  
When thunder made them sore afraid.

Loud laughed the gods to see the wild  
Mad glory of their weanling child.

A flash of long-forgotten light \_\_\_\_  
I found again the men of old,  
The wondering children of the night,  
The ravagers of hill and wold \_\_\_\_  
Our sane, strong, savage satyr-sires.  
In whom were born the artist-fires.

The scorching sun, the sleeping moon,  
The yelling wind that clave the trees,  
The monsters that they fled, the croon  
Of squaws with babes upon their knees,  
The wet woods' call, the insistent sea,  
The blood-stained birth of mystery. {116}

The scream of passion, and the foam  
Upon the willing women's lips;  
Green, dripping forests, love's dark home \_\_\_\_  
These were the god-enwroughten whips \_\_\_\_  
That gave the eagle-cars of Art  
First impulse in the cave-man's heart.

The artist-light is backward borne,  
Master within my brain to-night;  
Back in the long-forgotten morn  
I see the dawn of Thee and light;  
The men that made me stare and stare  
Through the great wood-fire's lurid glare.

And through the haze of time and life  
Anew the dim, dark visions loom;  
The matted bloody hair; the knife  
Of jagged stone; the reeking fume  
Of purple blood; the gore and bones  
Rotting beneath the straight-aimed stones.

The dream is past; the night returns,  
Old mother of the primal Fear;  
Within me, Master, throbs and burns  
The old grey wonder. Yea, I hear \_\_\_\_  
The heritage is mine; I take  
The wand encircled by the snake.

Far in the night I wander; far  
Back in the forest of the Past,  
Led by my sole and single star,  
Where I shall dwell in peace at last. {117}  
But once again I see Thee stand  
Guarding the old forgotten land. \_\_\_\_

A silent land dream and fear,  
Where thought-waves break upon the shore,

And reach the high gods' listening ear,  
And echo on for evermore  
Through the dark ages, till they reach  
Their long-sought goal, and burst in speech.

**VICTOR B. NEUBURG.**

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## **THE SOUL-HUNTER**

### **THE SOUL-HUNTER1**

I BOUGHT his body for ten francs. Months before I had bought his soul, bought it for the first glass of the poison \_\_\_\_ the first glass of the new series of horrors since his discharge, cured \_\_\_\_ cured! \_\_\_\_ from the "retreat." Yes, I tempted him, I, a doctor! Bound by the vows \_\_\_\_ faugh! I needed his body! His soul? pah! but an incident in the bargain. For soul is but a word, a vain word \_\_\_\_ a battlefield of the philosopher fools, the theologian fools, since Anaximander and Gregory Nanzianus. A toy. But the consciousness? That is what we mean by "soul," we others. That then must live somewhere. But is it, as Descartes thought, atomic? or fluid, now here, now there? Or is it but a word for the totality of bodily sense? As Weir Mitchell supposed. Well, we should see. I would buy a brain and hunt this elusive consciousness. Just so, luck follows skill; the brain of Jules Foreau was the very pick of the world's brains. The most self-conscious man in Europe! Intellectual to an incredible point, introspective beyond the Hindus, "and" with the fatal craving which made him mine. Jules Foreau, you might have been a statesman; you became a sot \_\_\_\_ but you shall make the name of doctor Arthur Lee famous for ever, and put an end to the great {121} problem of the ages. Aha, my friend, how mad of me to fill my diary with this cheap introspective stuff! I feel somehow that the affair will end badly. I am writing my "defence." Certainly that excuses the form. A jury can never understand plain facts \_\_\_\_ the cold light of science chills them; they need eloquence, sentiment. ... Well, I must pay a lawyer for that, if trouble should really arise. How should it? I have made all safe \_\_\_\_ trust me!

I gave him the drug yesterday. The atropine was a touch of almost superhuman cleverness; the fixed, glassy stare deader than death itself. I complied with the foolish

formulae of the law; in three hours I had the body in my laboratory. In the present absurd state of the law there is really nobody trustworthy in a business of this sort. "Tant pis!" I must cook my own food for a month or so. For no doubt there will be a good deal of noise. No doubt a good deal of noise. I must risk that. I dare not touch anything but the brain; it might vitiate the whole experiment. Bad enough this plaster of Paris affair. You see a healthy man of thirteen stone odd in his prime will dislike any deep interference with his brain \_\_\_\_ resent it. Chains are useless; nothing keeps a man still. Bar anaesthesia. And anaesthesia is the one thing barred. He must feel, he must talk, he must be as normal as possible. So I have simply built his neck, shoulders, and arms into plaster. He can yell and he can kick. If it does him any good he is welcome. So \_\_\_\_ to business.

- 10.30. A.M. He is decidedly under the new drug \_\_\_\_ eta "; yet he does not move. He takes longer to come back to life than I supposed. {122}
- 10.40. Warmth to extremities. Inhalations of lambda . He cannot speak yet, I think. The glare of eyes is not due to hate, but to the atropine.
- 10.45. He has noticed the plaster arrangement and the nature of the room. I think he guesses. A gurgle. I light a cigarette and put it in his mouth. He spits it out. He seems hardly to understand my good-humour.
- 10.47. The first word \_\_\_\_ "What is it, you devil?" I show him the knife, "et" "cetera," and urge him to keep calm and self-collected .
- 10.50. A laugh, not too nervous. A good sigh. "By George, you amuse me!" Then with a sort of wistful sigh, "I thought you just meant to poison me in some new patent kind of way." Bad; he wants to die. Must cheer him up.
- 1 Unpublished pages from the diary of Dr. Arthur Lee --- "the Montrouge Vampire."
- 11.0. I have given my little scientific lecture. The patient unimpressed.
- The absinthe has damaged his reasoning faculty. He cannot see the "a" "priori" necessity of the experiment. Strange!
- 11.10. Lord, how funny! \_\_\_\_ he thinks I may be mad, and is trying all the old dodges to "humour" me! I must sober him.
- 11.15. Sobered him. Showed him his own cranium \_\_\_\_ he had never missed it, of course. Yet the fact seemed to surprise him. Important, though, for my thesis. Here at least is one part of the body whose absence in nowise diminishes the range of the sensorium \_\_\_\_ soul \_\_\_\_ what shall we call it? "chi ." Some important glands, of course, rule a man's whole life. Others again \_\_\_\_ what use is a lymphatic to the soul? To "chi "? {123} Well, we must deal with the glands in detail, at the fountain-head, in the brain.
- 11.20. My writing seems to irritate him. Daren't give drugs. He flushes and pales too easily. Absence of skull? Now, a little cut and tie \_\_\_\_ and we shall see.
- N.B. \_\_\_\_ To keep this record very distinct from the pure surgery of the business.
- 11.22. A concentrated, sustained yell. It has quite shaken me. I never heard the like. "All out" too, as we used to say on the Cam; he's physically exhausted \_\_\_\_ "e.g.", has stopped kicking. Legs limp as possible. Pure funk; I never hurt him.
- 11.25. A most curious thing: I feel an intense dislike of the man coming over

me; and, with an almost insane fascination, the thought, "Suppose I were to "kiss" him?" Followed by a shiver of physical loathing and disgust. Such thoughts have no business here at all. To work.

12.0. I want a drink; there are most remarkable gaps in the consciousness \_\_\_\_

not implying unconsciousness. I am inclined to think that what we call continuous pain is a rhythmic beat, frequency of beat less than one in sixty. The shrieks are simply heartbreaking.

12.5. Silence, more terrible than the yells. Afraid I had an accident. He

smiles, reassures me. Speaks \_\_\_\_ "Look here, doctor, enough of this fooling; I'm annoyed with you, really don't know why \_\_\_\_ and I yell because I know it worries you. But listen to this: under the drug I really died, though you thought I was simulating death. On the contrary, it is now that {124} I am simulating life." There seemed to me, and still seems, some essential absurdity in these words; yet I could not refute him. I opened my mouth and closed it. The voice went on: "It follows that your whole experiment is a childish failure." I cut him short; this time I found words. "You forget your position," I said hotly. "It is against all precedent for the vivisectee to abuse his master. Ingrate!" So incensed was I that I strode angrily to the operating-chair and paralysed the ganglia governing the muscles of speech. Imagine my surprise when he proceeded, entirely incommoded:

"On the contrary, it is you who are dead, Arthur Lee." The voice came from behind me, from far off. "Until you die you never know it, but you have been dead all along." My nerve is clearly gone; this must be a case of pure hallucination. I begin to remember that I am alone \_\_\_\_ alone in the big house with the ... patient. Suppose I were to fall ill? ... Was this thought written in my face? He laughed harsh and loud. Disgusting beast!

12.15. A pretty fool I am, tying the wrong nerve. No wonder he could go on

talking! A nasty slip in such an experiment as this. Must check the whole thing through again. ...

1.0. O.K. now. Must get some lunch. Oddly enough, I am pretty sure he was telling the truth. He feels no pain, and only yells to annoy me.

2.10. Excellent! I suppress all the senses but smell, and give him his wife's handkerchief. He bubbles over with amorous drive! I should love to tell him what she {125} died of, and who. ... A curious trait, that last remark. Why do I "dislike" the man? I used to get on A1 with him. (N.B. to stitch eyelids with silk. Damn the glare.)

2.20. Theism! The convolution with the cause-idea lying too close to the convolution with the fear-idea. And imagination at work on the nexus! About 24 mu between Charles Bradlaugh and Cardinal Newman!

2.50. So for faith and doubt? Sceptical criticism of my whole experiment boils up in me. What is "normality"? Even so, what possible relation is there between things and the evidence of them recorded in the brain? Evidence of something, maybe. A thermometer chart gives a curve; yet the mercury has only moved up and down. What about the time dimension? But it is not a dimension;



it is only a word to explain multiplicity of sensation. Words! words! words! This is the last straw. There is no conceivable standard whereby we may measure anything whatever; and it is useless to pretend there is.

3.3. In short, we are all mad. Yet all this is but the expression of the doubt-stop in the human organ. Let me pull out his faith-stop!

4.45. Done; the devil's own job. He seems to be a Pantheist Antinomian with leanings towards Ritualism. Not impressive. My observation-stop (= my doubt-stop nearly) is full out. (Funny that we should fall into the old faculty jargon.) Perhaps if one's own faith-stop were out there would be a fight; if one's reception-of-new-ideas-stop, a conversion.

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5.12. I only wish I had two of them to test the "tuning-up" theory of collective Hallucination and the like. Out of the question; we must wait for Socialism. But enough for the day is the research thereof. I've matter for a life's work already.

7.50. An excellent scratch dinner \_\_\_\_ none too soon. Turtle soup, potted char, Yorkshire pie, Stilton, burgundy. Better than nothing. To-morrow the question of putrefactive changes in the limbs and their relation to the brain.

3.1. Planted bacilli in left foot. Will leave him to sleep. No difficulty there; the brute's as tired as I am. Too tired to curse. I recited "Abide with Me" throughout to soothe him. Some lines distinctly humorous under the circumstances. Will have a smoke in the study and check through the surg. record. Too dazed to realise everything, but I am assuredly an epoch. Whaur's your Robbie Pasteur noo?

12.20. So I've been on a false trail all day! The course of the A.M. research has let right away from the "chi -hunt." The byways have obscured the main road. Valuable though; very very valuable. In the morning success. Bed!

12.30. Yells and struggles again when I went in to say good-night. As I had carefully paralysed "all" sensory avenues (to ensure perfect rest), how was he aware of my presence? The memory of the scented handkerchief, too, very strong; talked a lot of his wife, thinking here with him.

Pah! what beasts some men must be! Disgusting fellow! I'm no prude either! If ever I do a woman I'll stop the Filth-gutter. "Ce serait" "trop." {127}

12.40 Maybe he did "not" know of my presence; merely remembered me. He has cause. How much there is in one's mind of the merely personal idea of scoring off the bowlers. And every man is a batsman in a world of bowlers. Like that leg-cricket game, what did we call it? Oh! bed, bed!

5.0. Patient seriously ill; plaster irks breathing; all sorts of troubles expected and unexpected. Putrefaction of left foot well advanced: promises well for the day's work if I can check collapse.

5.31. Patient very much better; paralysed motor ganglia; safe to remove

plaster. Too much time wasted on these foolish mechanical details of life when one is looking for the Master of the Machine.

6.12. Patient in excellent fettle; now to find “chi “ \_\_\_\_ the soul!

11.55. Worn out; no “chi “ yet. Patient well, normal; have checked shrieks, ingenious dodge.

2.15. No time for food; brandy. Patient fighting fit. No “chi .”

3.1. “Dead!!!” No cause in the world \_\_\_\_ I must have cut right into the “chi ,” the soul.

The meningeal ---

[Dr. Lee’s diary breaks off abruptly at this point. His researches were never published. It will be remembered that he was convicted of causing the death of his mistress, Jeannette Pheyron, under mysterious circumstances, some six months after the date of the above. The surgical record referred to has not been found. \_\_\_\_ EDITOR.]

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## MADELEINE

OH, the cool white neck of her:

The ivory column: oh, the velvet skin.

### ***Little I reckon of her***

Save the curve from breast to chin.

Oh, the rising rounded throat,

Pain’s subtle antidote.

To sit and watch the pulses of it beat,

And guess the passionate heat

Of the blood that flows within!

### ***I see it swelling with her even breath***

And long to make it throb

With a love as strong as death,

To cause the sharp and sudden-catching sob

And the swift dark flood,

Showing the instant blood,

Quick mantling up where I had made it throb

With love as strong as death.

Oh, the pure, pale face of her;

The chiselled outline, chaste as starlit snows.

The ineffable grace of her;

The distant, perfect grace of her repose. Her mouth the waiting redness of a rose; 129}

A rose too nearly cloyed With its own secret sweetness unalloyed:

That waits in scented silence, stately-sad,

Wed to a guarded passion thro’ long days,

But lifts the proud head, saying "I am glad,"  
Haughty receives as due the word of praise, And flings her perfumed wonders on  
the air:  
"Afar," she says, "fall down and gaze; for I am fair."  
Oh the dark, sweet hair of her,  
Burnished cascade of heavy-tressŠd black:

***Nothing's more rare of her***

Than its thick massed glory over breast and back.  
It rolls and ripples, silver flecked,  
Like moonlight on a misty sea,  
Whose lifting surfaces reflect  
A sombre, ever-changing radiancy.

***I would compare***

The dusk, soft-stealing perfume of her hair  
To breezes on a Southern Summer eve,  
When the night-scented stock hangs drowsing on the air.  
Its languid incense bids me half believe I pass the dreamy day in reveries, By  
some sleep-haunted shore of the Hesperides.  
Oh, the deep, dark eyes of her,  
Half slumbrous depths of heavy lidded calm:

***There's naught I prize of her***

More than the shrouded silence they embalm.  
There's all the mystery of an enchanted pool,  
Hid in brown woodlands cool; {130}  
Profound, untroubled, where the lilies grow  
And the pale lotus sheds her stealing charm:  
Dappled where silent shadows come and go,

***And all the air is warm***

With the low melody of the Sacred Bird  
Sobbing his soul out to the waiting wood, And over all a hushŠd voice is heard:  
This place is consecrate to Love in solitude.

***ARTHUR F. GRIMBLE***

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***THE TEMPLE OF SOLOMON***

***THE KING***

A.'. A.'. Publication in Class B.

Issued by Order:

***D.D.S. 7ø = 4ø Praemonstrator***

O.S.V. 6ø = 5ø Imperator

N.S.F. 5ø = 6ø Cancellarius

***Book II. continued***

***THE SORCERER***

BEFORE we can discuss the Operation of the Sacred Magic of Abramelin, commenced by P. in the autumn of 1899, it is first necessary that we should briefly explain the meaning and value of Ceremonial Magic; and secondly, by somewhat retracing our footsteps, disclose to the reader the various methods and workings P. had undertaken before he set out to accomplish this supreme one.

For over a year now he had been living “perdu” in the heart of London, strenuously applying himself to the various branches of secret knowledge that his initiations in the Order of the Golden Dawn had disclosed to him. Up to the present we have only dealt with these initiations, and his methods of Travelling in the Spirit Vision, and Rising on the Planes; but still there remain to be shown the Ceremonial methods he adopted; however, before we enter upon these, we must return to our first point, namely \_\_\_\_ the meaning and value of Ceremonial Magic.

Ceremonial Magic, as a means to attainment, has in common with all other methods, Western or Eastern, one supreme object in view \_\_\_\_ identification with the Godhead; and it matters not if the Aspirant be Theist or Atheist, Pantheist or Autotheist, Christian or Jew, or whether he name the goal of his attainment God, Zeus, Christ, Matter, Nature, Spirit, Heaven, {135} Reason, Nirvana, Asgard, No-Thing or No-God, so long as he “has” a goal in view, and a goal he is striving to attain. Without a goal, he is but a human ship without port or destination; and, without striving, work, WILL to attain, he is but a human derelict, rudderless and mastless, tossed hither and thither by the billows of lunacy, eventually to sink beneath the black waters of madness and death.

Thus we find that outside the asylum, we, one and all of us, are strenuously or slothfully, willingly or unwillingly, consciously or unconsciously, progressing slowly or speedily towards “some” goal that we have set up as an ideal before us. Follow the road to that goal, subdue all difficulties, and, when the last has been vanquished, we shall find that

that "some goal" is in truth THE GOAL, and that the road upon which we set out was but a little capillary leading by vein and artery to the very Heart of Unity itself.

Then all roads lead to the same goal? \_\_\_\_ Certainly. Then, say you, "All roads are equally good?" Our answer is, "Certainly not!" For it does not follow that because all roads lead to Rome, all are of the same length, the same perfection, or equally safe. The traveller who would walk to Rome must use his own legs \_\_\_\_ his WILL to arrive there; but should he discard as useless the advice of such as know the way and have been there, and the maps of the countries he has to journey through, he is but a fool, only to be exceeded in his folly by such as try all roads in turn and arrive by none. As with the traveller, so also with the Aspirant; he must commence his journey with the cry, "I "will" attain! and leave nothing undone that may help him to accomplish this attainment. By contemplating the Great Work, and all means to {136} its attainment, little by little from the Knowledge he has obtained will he learn to extract that subtle Understanding which will enable him to construct such symbols of strength, such appliances of power, such exercises of Will and Imagination, that by their balanced, chaste and sober use, he MUST succeed if he WILL to do so.

So we see, it matters very little whether the Aspirant, truly the Seer, cry "Yea" or "Nay," so long as he do so with a "will," a "will" that will beget a Sorcery within the cry; for as Levi says: "The intelligence which denies, invariably affirms something, since it is asserting its liberty."

Let us now inquire what this liberty is, but above all, whatever we write:

"Be not satisfied with what we tell you; and act for yourself." And, if you act with daring and courage, you will indeed outstep the normal powers of life and become a strong man amongst strong men, so that "if we say unto this mountain, be thou removed, and be thou cast into the sea, it shall be done." For the land into which you enter is a land which, to the common eye, appears as a fabulous land of wonder and miracle. Yet we say to you that there is no wonder imagined in the mind of man that man is not capable of performing, there is no miracle of the Imagination, which has been performed by man, the which may not yet again be performed by him. The sun has stood still upon Gibeon and the moon in the valley of Ajalon, and the stars of heaven have fallen unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken by a mighty wind. What are suns, and moons, and stars, but the ideas of dreaming children cradled in the abyss of a drowsy understanding? To the blind worm, the sun is as the fluttering of warm wings in the outer {137} darkness, and the stars are not; to the savage, as welcome ball of fire, and the glittering eyes of the beasts of night: to us, as spheres of earth's familiar elements and many hundred million miles away. And to the man of ten thousand years hence \_\_\_\_ who knows! And to him a hundred million years after that \_\_\_\_ who cares! Senses may come and go, and the five may become ten, and the ten twenty, so that the beings of that last far-off twilight may differ from us, as we differ from the earthworm, and the weeds in the depths of the sea. But enough \_\_\_\_ Become the Changless One, and ye shall leap past a million years, and an hundred hundred million in the twinkling of an eye. Nay! for Time will burst as a bubble between your lips; and, seeing and understanding, Space will melt as a bead of sweat upon your brow and vanish!

Dare to will and will to know, and you will become as great as, and even greater than, Apollonius, Flamel or Lully; and then know to keep silence, lest like Lucifer you fall, and the brilliance of your knowledge blind the eyes of the owls that are men; and from a great light, spring a great darkness; and the image survive and the imagination vanish, and idols replace the gods, and churches of brick and stone the mysteries of the forests and the mountains, and the rapture which girds the hearts of men like a circle of pure emerald light.

The great seeming miracles of life pass by unheeded. Birth and Generation are but the sorry jests of fools; yet not the wisest knows how a blade of grass sprouts from the black earth, or how it is that the black earth is changed into the green leaves and all the wonders of the woods. Yet the multitude trample the flowers of the fields under their feet, and snigger in their halls of pleasure at a dancer clothed in {138} frilled nudity, because they are nearer seeing the mysteries of Creation than they are in the smugness of their own stuffy back parlours; and gape in wonder at some stage trickster, some thought-reading buffoon, and talk about the supernatural, the supernormal, the superterrestrial, the superhuman, and all the other superficial superfluities of superannuated supernumeraries, as if this poor juggler were some kind of magician who could enter their thick skulls and steal their sorry thoughts, whilst all the time he is at the old game of picking their greasy pockets.

Miracles are but the clouds that cloak the dreamy eyes of ignorant men. Therefore let us once and for all thunder forth: There are no miracles for those who wake; miracles are for the dreamers, and wonders are as bottled bull's-eyes in a bun-shop for penniless children. Beauty alone exists for the Adept. Everywhere there is loveliness \_\_\_\_ in the poppy and in the dunghill upon which it blows; in the palace of marble and in the huts of sunbaked mud which squat without its walls. For him the glades of the forests laugh with joy, and so do the gutters of our slums. All is beautiful, and flame-shod he speeds over earth and water, through fire and air; and builds, in the tangled web of the winds, that City wherein no one dreams, and where even awakenment ceases to be.

But in order to work miracles we must be outside the ordinary conditions of humanity; we must either be abstracted by wisdom or exalted by madness, either superior to all passions or beyond them through ecstasy or frenzy. Such is the first and most indispensable preparation of the operator. Hence, by a providential or fatal law, the magician can only exercise omnipotence in inverse proportion to his material interest; the alchemist makes so much the more gold as he is the more resigned to privations, and the more esteems that poverty which protects the secrets of the "magnum" {139} "opus." Only the adept whose heart is passionless will dispose of the love and hate of those whom he would make instruments of his science; the myth of Genesis is eternally true, and God permits the tree of science to be approached only by those men who are sufficiently strong and self-denying not to covet its fruits. Ye, therefore, who seek in science a means to satisfy your passions, pause in this fatal way; you will find nothing but madness or death. This is the meaning of the vulgar tradition that the devil ends sooner or later by strangling sorcerers. The magus must hence be impassible, sober and chaste, disinterested, impenetrable, and inaccessible to any kind of prejudice or terror. He must be without bodily defects, and proof

against all contractions and all difficulties. The first and most important of magical operations is the attainment of this rare pre-eminence.<sup>1</sup>

The “via mystica” leading to this pre-eminence may aptly be compared to a circle. Wherever the Aspirant strikes it, there he will find a path leading to the right and another leading to the left. To the right the goal is all things, to the left the goal is nothing. Yet the paths are not two paths, but one path; and the goals are not two goals, but one goal. The Aspirant upon entering the circle must travel by the one or the other, and must not look back; lest he be turned into a pillar of salt, and become the habitation of the spirits of Earth. “For thy vessel the Beasts of the Earth shall inhabit,” as sayeth Zoroaster. The Magus travels by both simultaneously, if he travels at all; for he has learnt what is meant by the mystery: “A straight line is the circumference of a circle whose radius in infinity”; a line of infinite length in the mind of the Neophyte, but which in truth is also a line of infinite shortness in that of the Magus, if finite or infinite at all.

The circle having been opened out, from the line can any curve be fashioned; and if the Magus “wills it,” the line “will be” a triangle, or a square, or a circle; and at his word it will {140} flash before him as a pentagram or a hexagram, or perchance as an eleven-pointed star.

Thus shall the Aspirant learn to create suns and moon, and all the hosts of heaven out of unity. But first he must travel the circumference of the circle; and, when mystically he has discovered that the goal is the starting-point, and where he entered that circle there also will it break and open out, so that the adytum of its centre becomes as an arch in its outer wall, then indeed will he be worthy of the name of Magus.

The keystone to this arch some have called God, some Brahma, some Zeus, some Allah, some even IAO the God of the sounding name; but in truth, O seeker, it is Thy-SELF \_\_\_\_ this higher dimension in which the inner becomes the outer, and in which the single Eye alone can see the throbbing heart, Master of the entangled skein of veins.

Let us for example’s sake call this attainment by the common name of God (SELF as opposed to self). And as we have seen the path of union with god or goal is twofold:

- I. The attainment of all things.
- II. The destruction of all things.

And whichever way we travel to right or to left the method is also twofold, or the twofold in one:

- I. Exaltation by madness.
- II. Exaltation by wisdom.

In the first we awake from the dream of illusion by a blinding light being flashed across our eyes; in the second, gradually, by the breaking of the dawn.

1 E. Levi, “Doctrine and Ritual of Magic,” p. 192.

In the first the light of knowledge, though but comparable to the whole of Knowledge as a candle-flame to the sun, may {141} be so sudden that blindness follows the first illumination.<sup>2</sup> In the second, though the light be as the sun of knowledge itself; first its gentle warmth, and then its tender rays awake us, and lead us through the morning to the noontide of day. Like children of joy we rise from our beds and dance through the dewy fields, and chase the awakening butterflies from the blushing flowers \_\_\_\_ ecstasy is ours. The first is as a sudden bounding beyond darkness into light, from

the humdrum into the ecstatic; the second a steady march beyond the passionate West into the land of everlasting Dawn.

Concerning the first we have little to say; for it is generally the illumination of the weak. The feeble often gain the little success they do gain in life, not through their attempts to struggle, but on account of their weakness \_\_\_\_ the enemy not considering they are worth power and shot. But the strong gain their lives in fight and victory; the sword is their warrant to live, and by their swords “will” they attain; and when they once have attained, by their swords will they rule, and from warriors become as helmŠd kings whose crowns are of iron, and whose sceptres are sharp swords of glittering steel, and reign; whilst the weak still remain as slaves, and a prey to the wild dreams of the night. Of a truth, sometimes the weak charioteer wins the race; but on account of his weakness he is often carried past the winning-post by the steeds that have given him the victory, and, unable to hold them back, he is dashed against the walls of the arena, whilst the strong man passing the judges turns his chariot round and receives the crown of victory, or if not that, is ever ready to race again. {142}

To learn how to WILL is the key to the kingdom, the door of which as we have seen contains two locks, or rather two bolts in one lock, one turning to the right and the other to the left. Either pile up the imagination with image upon image until the very kingdom of God is taken by assault; or withdrawn one symbol after another until the walls are undermined and the “cloud-capped towers” come tumbling to the ground. In either case the end is the same \_\_\_\_ the city is taken. Or perchance if you are a great Captain, and your army is filled with warlike men, and you are in possession of all the engines suitable to this Promethean struggle \_\_\_\_ at one and the same time scale the bastions and undermine the ramparts, so that as those above leap down, those beneath leap up, and the city falls as an arrow from a bow that breaks in twain in the hand. Such warfare is only for the great \_\_\_\_ the greatest; yet we shall see that this is the warfare that P. eventually waged. And where the strong have trod the weak may “dare” to follow. This path must necessarily be a difficult one; illusions and delusions must be expected, temptations and defeats encountered with equanimity, and fears and terrors passed by without trembling. The labours of Hercules are a good example of the labours the Aspirant, who would be an Adept, must expect. However, there is not space here, nor is this the place, to enter into the twelve mystic works of this man who became a God. Yet let us at least note three points \_\_\_\_ that the tenth labour was to slay Geryon, the “three-“headed and “three-“bodied monster of Gades; that the eleventh was to obtain apples from the garden of the Hesperides, where lived the “three” daughters of Hesperus; and that the last was to bring upon earth the “three-“headed dog Cerberus, and so {143} unguard the gates of Hades. Similar is the Adept’s last labour, to destroy the terrors of hell and to bring upon earth the Supernal triad and formulate the HB:Shin 3 in HB:Heh HB:Vau HB:Shin HB:Heh HB:Yod .

One idea must possess us, and all our energies must be focused upon it. A man who would be rich must worship wealth and understand poverty; a man who would be strong must worship strength and understand weakness; and so also a man who would be God must worship deity and understand devilry: that is, he

2 The greater our ignorance the more intense appears the



illumination.

3 N.B. --- the Shin is composed of three Yodhs, and its value is 300.

must become saturated with the reflections of Kether in Malkuth, until the earth be leavened and the two eyes become one. He must indeed build up his tower stone upon stone until the summit vanish amongst the stars, and he is lost in a land which lies beyond the flames of day and the shadows of night.

To attain to this Ecstasy, exercises and operations of the most trivial nature must be observed, if they, even in the remotest manner, appertain to the "one" idea.

You are a beggar, and you desire to make gold; set to work and never leave off. I promise you, in the name of science, all the treasures of Flamel and Raymond Lully. "What is the first thing to do?" Believe in your power, then act. "But how act?" Rise daily at the same hour, and that early; bathe at a spring before daybreak, and in all seasons; never wear dirty clothes, but rather wash them yourself if needful; accustom yourself to voluntary privations, that you may be better able to bear those which come without seeking; then silence every desire which is foreign to the fulfilment of the Great Work.

What! By bathing daily in a spring, I shall make gold?" You will work in order to make it. "It is a mockery!" No, it is an arcanum. "How can I make use of an arcanum which I fail to understand?" Believe and act; you will understand later.<sup>4</sup>

Levi here places belief as a crown upon the brow of work. {144} He is, in a way, right; yet to the ordinary individual this belief is as a heavy load which he cannot even lift, let alone carry, act how he will. Undoubtedly, if a boy worried long enough over a text-book on trigonometry he would eventually appreciate the theory and practice of logarithms; but why should he waste his time? why not instead seek a master? Certainly, when he has learnt all the text-books can teach and all the master can tell him, he must strike out for himself, but up to this point he must place his faith in some one. To the ordinary Aspirant a "Guru"<sup>5</sup> is necessary; and the only danger to the uninitiate is that he may place his trust in a charlatan instead of in an adept. This indeed is a danger, but surely after a little while the most ignorant will be able to discriminate, as a blind man can between day and night. And, if the pupil be a true Seeker, it matters little in the end. For as the sacrament is efficacious, though administered by an unworthy priest, so will his love of Truth enable him to turn even the evil counsels of a knave to his advantage.

To return, how can these multiform desires be silenced, and the one desire be realised so that it engulf the rest? To this question we must answer as we have answered elsewhere \_\_\_\_ "only by a one-pointedness of the senses" \_\_\_\_ until the five-sided polygon become pyramidal and vanish in a point. The base must be well established, regular, and of even surface; for as the base so the summit. In other words, the five senses must be strong and healthy and without disease. An unhealthy man is unfitted to perform a magical operation, and an hysterical man will probably end in the Qliphoth or Bedlam. A blind man will not be able to equilibrate the sense of sight, {145} or a deaf man the sense of hearing, like a man who can both see and hear; however, the

complete loss of one sense, if this is ever actually the case, if far better than a mental weakness in that sense.

All senses and faculties must share in the work, such at least is the dictum of Western Ceremonial Magic. And so we find the magician placing stone upon stone in the construction of his Temple. That is to say, placing pantacle upon pantacle, and safeguarding his one idea by means of swords, daggers, wands, rings, perfumes, suffumigations, robes, talismans, crowns, magic squares and astrological charts, and a thousand other symbols of things, ideas, and states, all reflecting the one idea; so that he may build up a mighty mound, and from it eventually leap over the great wall which stands before him as a partition between two worlds.

4 "Doctrine and Ritual of Magic," pp. 194, 195.

5 Instructor.

All faculties and all senses should share in the work; nothing in the priest of Hermes has the right to remain idle; intelligence must be formulated by signs and summed by characters or pantacles; will must be determined by words, and must fulfil words by deeds; the magical idea must be rendered into light for the eyes, harmony for the ears, perfumes for the sense of smell, savours for the palate, objects for the touch; the operator, in a word, must realise in his whole life what he wishes to realise in the world without him; he must become a "magnet" to attract the desired thing; and when he shall be sufficiently magnetic, he must be convinced that the thing will come of itself, and without thinking of it.<sup>6</sup>

This seems clear enough, but more clearly still is this all-important point explained by Mr. Aleister Crowley in his preface to his edition of "The Book of the Goetia of Solomon the King":

I am not concerned [writes Mr. Crowley] to deny the objective reality of all "magical" phenomena; if they are illusions, they are at least as real as many unquestioned {146} facts of daily life; and, if we follow Herbert Spencer, they are at least evidence of some cause.

Now, this fact is our base. What is the cause of my illusion of seeing a spirit in the triangle of Art?

Every smatterer, every expert in psychology, will answer, "that cause lies in your brain."

\* \* \* \* \*

This being true for the ordinary Universe, that all sense-impressions are dependent on changes in the brain, we must include illusions, which are after all sense-impressions as much as "realities" are, in the class of "phenomena dependent on brain-changes."

Magical phenomena, however, come under a special sub-class, since they are willed, and their cause is the series of "real" phenomena called the operations of Ceremonial Magic.

These consist of:

(1) "Sight."

The circle, square, triangle, vessels, lamps, robes, implements, &c.

(2) "Sound."

The Invocations.

(3) "Smell."

The Perfumes.

(4) "Taste."

The Sacraments.

(5) "Touch."

As under (1). The circle, &c.

(6) "Mind."

The combination of all these and reflection on their significance.

These unusual impressions (1-5) produce unusual brain-changes; hence their summary (6) is of unusual kind. The projection back into the phenomenal world is therefore unusual.

Herein then consists the reality of the operations and effects of ceremonial magic; and I conceive that the apology is ample, so far as the "effects" refer only to those phenomena which appear to the magician himself, the appearance of the spirit, his conversation, possible shocks from imprudence, and so on, even to ecstasy on the one hand, and death or madness on the other.<sup>7</sup>

6 "Doctrine and Ritual of Magic," p. 196.

7 "Goetia," pp. 1-3.

Thus we see that the Aspirant must become a "magnet," and attract all desires to himself until there is nothing outside of {147} him left to attract; or repel all things, until there is nothing left to repel.

In the East the five senses are treated in their unity, and the magical operation becomes purely a mental one, and in many respects a more rational and less emotional one. The will, so to speak, is concentrated on itself by the aid of a reflective point \_\_\_\_ the tip of the nose, the umbilicus, a lotus, or again, in a more abstract manner, on the inhalation and exhalation of the breath, upon an idea or a sensation. The Yogi abandons the constructive method, and so it is that we do not find him building up, but, instead, undermining his consciousness, his instrument being a purely introspective one, the power of turning his will as a mental eye upon himself, and finally seeing himself as HimSELF.

However, in both the Western and Eastern systems, equilibrium is both the method and the result. The Western Magician wills to turn darkness into light, earth into gold, vice into virtue. He sets out to purify; therefore all around him must be pure, ever to hold before his memory the one essential idea. More crudely this is the whole principle of advertising. A good advertiser so places his advertisement that wherever you go, and whichever way you turn, you see the name of the article he is booming. If it happens, "e.g.", to be "Keating's Insect Powder," the very name becomes part of you, so that directly a flea is seen or mentioned "Keating's" spontaneously flashes across your thoughts.

The will of a magician may be compared to a lamp burning in a dark and dirty room. First he sets to work to clean the room out, then he places a brightly polished mirror along one wall to reflect one sense, and then another to reflect {148} another, and so on, until, whichever way he look, up or down, to right or left, behind or before, there he sees his will shining; and ultimately so dazzling become the innumerable reflections, that he can see but one great flame which obscures everything else. The Yogi on the other hand dispenses with the mirrors, and contents himself in turning the wick lower and lower until the room is one perfect darkness and nothing else can be seen or even recognised beyond SELF.

By those who have passed along both these mystic paths, it will be found that the energy expended is the same in both. Concentration is a terrific labour; the mere fact of sitting still and mediating on one idea and slaying all other ideas one after the other, and then constantly seeing them sprout up hundred-headed like the Hydra, needs so great a power of endurance that, though many undertake the task, few reach the goal. Again, the strain brought to bear on a Ceremonial Magician is equally colossal, and often costly; and in these bustling days the necessary seclusion is most difficult to obtain. And so it came about that a combination of both the above systems was ultimately adopted by P. However, it must be remembered that the dabbler in Ceremonial Magic or Yoga is but heaping up evil against himself, just as the dabbler on the Stock Exchange is. Magic, like gambling, has its chances; but in the former as in the latter, without "will to work" chances are always against him who puts his trust in them alone.

There is, however, one practice none must neglect, except the weakest, who are unworthy to attempt it \_\_\_\_ the practice of Sceptical selection.

Eliphas Levi gives us the following case: {149}

One day a person said to me: "I would that I could be a fervent Catholic, but I am a Voltairean. What would I not give to have faith!" I replied: "Say 'I would' no longer; say 'I will,' and I promise you that you will believe.

You tell me you are a Voltairean, and of all the various presentations of faith that of the Jesuits is most repugnant to you, but at the same time seems the most powerful and desirable. Perform the exercises of St. Ignatius again and again, without allowing yourself to be discouraged, and you will gain the faith of a jesuit. The result is infallible, and should you then have the simplicity to ascribe it to a miracle, you deceive yourself now in thinking that you are a Voltairean."<sup>8</sup>

Now all this may be good enough for Mrs. Eddy. To borrow a sword from one of Voltaire's antagonists, and to thrust it through his back when he is not looking, is certainly one way of getting rid of Voltaire. But the intellectual knight must not behave like a Christian footpad; he must trap Voltaire in his own arguments by absorbing the whole of Voltaire \_\_\_\_ eighty volumes and more \_\_\_\_ until there is no Voltaire left, and as he does so, apply to each link of Voltaire's armour the fangs of the Pyrrhonic Serpent; and where that serpent bites through the links, those links must be discarded; and where its teeth are turned aside, those links must be kept. Similarly must he apply the serpent to St. Ignatius, and out of the combination of the strongest links of both their armours fashion for himself so invulnerable a coat of mail that none can pierce it. Thus,

instead of burying one's reason in the sands of faith, like an ostrich, one should rise like a phoenix of enlightenment out of the ashes of both Freethought and Dogma. This is the whole of Philosophic Scientific Illuminism.

Now that we have finished our short disquisition upon the Methods of Western Magic, let us once again {150} turn to Frater P. and seen how he applied them to his own labours.

Shortly after becoming a member of the Order of the Golden Dawn, P., as already mentioned, became acquainted with a certain Frater, I.A. by name, a magician of remarkable powers. At once a great friendship sprang up between these two, and for over a year and a half they worked secretly in London at various magical and scientific experiments.

During this period P. learnt what may be termed the alphabet of Ceremonial Magic \_\_\_\_ namely, the workings of Practical Evocations, the Consecrations and uses of Talismans, Invisibility, Transformations, Spiritual Development, Divination, and Alchemical processes, the details of which are dealt with in a manuscript entitled "Z.2." Of the Order of the Golden Dawn, which is divided into five books, each under one of the letters of the name HB:Heh HB:Vau HB:Shin HB:Heh HB:Yod .

These five books show how the 0ø = 0ø Ritual may be used as a magical formula. They are as follow:

HB:Yod

## **BOOK I**

### **PRACTICAL EVOCATION**

- A. The Magical Circle.
  - B. The Magician, wearing the great lamen of the Hierophant, and his scarlet robe. The Hierophant's lamen is on the back of a pentacle, whereon is engraved the sigil of the spirit to be invoked.
  - C. The Names and Formulae to be employed.
  - D. The symbol of the whole evocation.
  - E. The construction of the circle and the placing of all the symbols, &c., employed in the places proper allotted to them, so as to represent the interior of the G.' D.' Temple in the "Enterer": and the purification and consecration of the actual pieces of ground or place selected for the performance of the invocation. {151}
  - F. The invocation of the Higher Powers. Pentacle formed by the concentric bands, name and sigil therein, in proper colours; is to be bound thrice with a cord, and shrouded in black, thus bringing into action a blind force, to be further directed or differentiated in the process of the ceremony. "Announcement" aloud of the "object" of the working, naming the Spirit or Spirits
- 8 "Doctrine and Ritual of Magic," p. 195 which it is desired to evoke. This is pronounced standing in the centre of the circle, and turning towards the quarter from which the Spirit will come.

G. The name and sigil of the spirit wrapped in a black cloth or covering is now placed within the circle, at the point corresponding to the West, representing the candidate. The Consecration, or Baptism by water and fire of the sigil then takes place: and the proclamation in a loud and firm voice of the spirit (or spirits) to be evoked.

H. The veiled sigil is now to be placed at the foot of the altar. The Magician then calls aloud the name of the spirit, summoning him to appear:

stating for what purpose the spirit is evoked: what is desired in the operation: why the evocation is performed at this time: and finally solemnly affirming that the Spirit SHALL be evoked by the ceremony.

I. Announcement aloud that all is prepared for the commencement of the actual evocation. If it be a “good” Spirit the sigil is now to be placed “within” “the white triangle.” The Magician places his left hand upon it, raises in his right hand the magical implement employed (usually the sword of Art) erect, and commences the evocation of the Spirit. This being an exorcism of the Spirit unto visible appearance. The Magician stands in the place of the Hierophant during the obligation, and faces West irrespective of the particular quarter of the Spirit.

But if the Nature of the Spirit be evil, then the sigil must be placed “without” and to the West of the white triangle; and the Magician shall be careful to keep the point of the magic Sword upon the centre of the sigil.

J. Now let the Magician imagine himself as “clothed outwardly” with the semblance of the form of the Spirit to be evoked: and in this let him be careful “not to identify himself” with the Spirit, which would be dangerous, but only to formulate a species of Mask, worn for the time being. And if he know not the symbolic form of the Spirit, then let him assume the form of an angel belonging unto the same class of operation. This form being assumed, then let him pronounce aloud, with a firm and solemn voice, “a convenient and potent” “oration and Exorcism of the Spirit unto visible appearance.” At the conclusion of this exorcism, taking the covered sigil in his left hand, let him smite it thrice with the “flat” blade of the Magic Sword. Then let him raise on high his arms to their utmost stretch, holding in his left hand the veiled sigil, and in his right the sword of Art erect, at the same time stamping thrice upon the ground with his right foot.

K. The veiled and covered sigil is then to be placed in the Northern part of the Hall, at the edge of the circle, and the Magician then employs the oration of the Hierophant from the throne of the East, modifying it slightly, as follows: “The Voice {152} of the Exorcism said unto me; let me shroud myself in darkness, peradventure thus may I manifest myself in Light,” &c. The Magician then proclaims aloud that the Mystic Circumambulation will take place.

L. The Magician takes up the sigil in his left hand, and circumambulates the magic circle once, then passes to the South and halts. He stands (having lain his sigil on the ground) between it and the West, repeats the oration of the Kerux, and again consecrates it with water and with fire. Then takes it in his hand, facing westward, saying: “Creature of ... twice consecrate, thou mayest approach the Gate of the West.”

M. The Magician now moves to the West of the magical circle, holds the sigil in his left hand and the Sword in his right, faces S.W., “and again” “astrally masks himself with the

Form of the Spirit:" and for the first time partially opens the covering, without, however, entirely removing it. He then smites it once with the flat blade of this sword, saying in a loud, clear and firm voice:

"Thou canst not pass from concealment unto manifestation, save by virtue of the Name Mem-final Yod Heh Lamed Aleph. Before all things are the Chaos, and the Darkness, and the Gates of the Land of Night. I am he whose Name is 'Darkness':

I am the Great One of the paths of the shades. I am the Exorcist in the midst of the exorcism; appear thou therefore without fear before me; for I am he in whom fear is not! Thou hast known me; so pass thou on!" He then reveals the sigil.

N. Operations in L repeated at the North.

O. Processes in M are repeated in the N.W. Magician then passes to the East, takes up sigil in left hand, and Lotus Wand in right; "assumes the mask" "of the Spirit-Form;" smites sigil with Lotus Wand and says: "Thou canst not pass from concealment unto manifestation save by virtue of the name Heh Vau Heh Yod . After the formless and the void and the Darkness, there cometh the knowl edge of the Light. I am that Light which riseth in the Darkness! I am the Exorcist in the midst of the exorcism; appear thou therefore in harmonious form before me; for I am the wielder of the forces of the Balance. Thou hast known me now, so pass thou on unto the cubical altar of the Universe.

P. He then re-covers sigil and passes on to the altar laying it thereon as before shown. He then passes to the East of the Altar holding the sigil and sword as explained. Then doth he rehearse a most potent conjuration and invoca tion of that Spirit unto visible appearance, using and reiterating all the Divine angelic and magical names appropriate to this end, neither omitting the signs, seals, sigilla, lineal figures, signatures and the like, from that conjuration.

Q. The Magician now elevates the covered sigil towards Heaven, removes the veil entirely (leaving it yet corded); crying in a loud voice: "Creature of then replaces it on the altar, holds the magical sword erect above it, the pommel immediately above the centre thereof, and says: "By all the Names, powers, and rites already rehearsed, I conjure Thee thus unto visible appearance." Then the Mystic words. {153}

R. Saith the Magician: "As the Light hidden in the Darkness can manifest therefrom, SO SHALT THOU become manifest from concealment unto manifestation."

He then takes up sigil, stands to the East of the Altar and faces West. He shall then rehearse a long conjuration to the powers and Spirits immediately superior unto that one which he seeks to invoke: "that they shall force him to" "manifest himself unto visible appearance." He then places the sigil between the pillars, himself at the East facing West. Then in the sign of the Enterer doth he direct the whole current of his will upon the sigil. Thus he continueth until such time as he shall perceive his will-power to be weakening, when he protects himself from the reflex of the current by the sign of silence, and then drops his hands. He now looks towards the Quarter that the Spirit is to appear in, and he should now see the first signs of his visible manifestation. If he be "not" thus faintly visible, let the Magician repeat the Conjuration of the Superiors of the Spirit; "from the place of the" "Throne of the East." And this conjuration may be repeated thrice, each time ending with a new projection of will in the sign of the Enterer,

&c. But if at the third time of repetition he appeareth not, then be it known that there is an error in the working. So let the Master of Evocations replace the sigil upon the altar, holding the sword as usual, and thus doing “let him repeat a” “humble prayer unto the Great Gods of Heaven to grant unto him the force” “necessary correctly to complete that evocation.”

He is then to take back the Sigil to between the Pillars, and repeat the former processes; “when assuredly that Spirit will begin to manifest, but in a” “misty and ill-defined form.”

(But if, as is probable, the operator be naturally inclined unto evocation, then might that Spirit perchance manifest earlier in the ceremony than this: still the ceremony itself is to be performed up to this point, whether he be there or no.)

Now so soon as the Magician shall see the visible manifestation of that spirit’s presence, he shall quit the station of the Hierophant and consecrate afresh with Water and with Fire the Sigil of the evoked Spirit.

S. Now doth the Master of the Evocation remove from the sigil the restricting cord; and, holding the freed sigil in his left hand, he smites it with the flat blade of his sword; exclaiming: “By and in the Names of ..... I do invoke upon thee the power of {p}erfect manifestation unto visible appearance!”

He then circumambulates the circle thrice, holding the sigil in his “right” hand.

T. The Magician, standing in the place of the Hierophant, but turning towards the place of the Spirit, and fixing his attention thereon, now reads a “potent invocation of the Spirit” unto visible appearance; having previously placed the sigil on the ground, within the circle at the quarter where the Spirit appears. This invocation should be of some length, and should rehearse and reiterate the Divine and other names consonant with the working. That Spirit should now become fully and clearly visible, and should be able to speak with a direct voice (if consonant with his nature). The Magician then proclaims aloud that the Spirit N hath been duly and properly evoked, in accordance with the sacred rites. {154}

U. The Magician now addresses and Invocation unto the Lords of the Plane of the Spirit to compel him to perform that which the Magician shall demand of him.

V. The Magician carefully formulates his demands, questions, &c., and writes down any of the answers that may be advisable.

W. The Master of Evocations now addresses a conjuration unto the spirit evoked, binding him to hurt or injure naught connected with him; or his assistants; or the place; and that he fail not to perform that which he hath been commanded, and that he deceive in nothing. He then dismisses that Spirit by any suitable form such as those used in the four higher grades in the Outer.

And if he will “not” go, then shall the Magician “compel” him by forces contrary unto his nature. But he must allow a few minutes for the Spirit to dematerialise the body in which he hath manifested; for he will become less and less material by degrees. And note well that the Magician (or his companions if he have any) shall “never” quit the circle during the process of Evocations; or afterwards, till the Spirit be quite vanished,



seeing that in some cases and with some constitutions there may be danger arising from the astral conditions and currents established; and that without the actual intention of the Spirit to harm, although, if of a low nature, he would probably endeavour to do so.

Therefore, before the commencement of the Evocation let the operator assure himself that everything which may be necessary be properly arranged within the circle.

But if it be actually necessary to interrupt the process, then let him stop at that point, veil and re-cord the sigil if it have been unbound or uncovered, recite a Licence to depart or banishing formula, and perform the lesser Banishing rituals both of the Pentagram and Hexagram.<sup>9</sup> Thus only may he in comparative safety quit the circle.

HB:Heh

## ***BOOK II***

### **CONSECRATION OF TALISMANS**

#### ***PRODUCTION OF NATURAL PHENOMENA***

- A. The place where the operation is done.
- B. The Magical Operator.
- C. The forces of Nature employed and attracted.
- D. The Telesma; The Material Basis.
- 9 See "Liber O," THE EQUINOX, vol. i., No. 2.

E. In Telesmata, the selection of the matter to form a Telesma, the preparation and arrangement of the place: The forming of the body of the Telesma. In natural {155} phenomena, the preparation of the operation, the formation of the circle, and the selection of the material basis; such as a piece of earth, a cup of Water, a flame of fire, a pentacle, or the like.

F. The Invocation of the highest Divine forces; winding a cord thrice round the Telesma or Material Basis; covering the same with a black veil and initiating the blind force therein; naming aloud the "purpose" of the Telesma or operation.

G. The Telesma or Material Basis is now placed towards the West, and duly consecrated with water and with fire. The purpose of the operation and the effect intended to be produced is then to be rehearsed in a loud and clear voice.

H. Placing the Telesma or Material Basis at the foot of the altar, state aloud the object to be attained, solemnly asserting that it "will" be attained: and the reason thereof.

I. Announcement aloud that all is prepared and in readiness either for the charging of the Telesma, or for the commencement of the operation to induce the natural phenomenon. Place a good telesma or Material Basis within the triangle. But a bad Telesma should be placed to the West of same, holding the sword erect in the right hand for a good purpose, or its point upon the centre of the Telesma for evil.

J. Now follow the performance of an Invocation to attract the desired current to the Telesma or Material Basis, describing in the air above the Telesma the lineal figures and sigils, &c., with the appropriate magical implement. Then taking up the Telesma in

the left hand, smite it thrice with the flat blade of the sword of art. Then raise in the left hand (holding erect and aloft the Sword in the right), stamping thrice upon the Earth with the Right Foot.

K. The Telesma or Material Basis is to be placed towards the North, and the operator repeats the oration of the Hierophant to the candidate in the same form as given in the K section on Evocation. He then ordains the Mystic Circumambulation.

L. He now takes up the Telesma or Material Basis, carries it round the circle, places it on the ground, bars, purifies and consecrates it afresh, lifts it with his left hand and turns facing West, saying: "Creature of Talismans, twice consecrate," &c.

M. He now passes to the West with Telesma in left hand, faces S.W., partly unveils Telesma, smites it once with Sword, and pronounces a similar speech to that in this M Section of Evocations, save that instead of "appear in visible form," he says: "take on therefore manifestation before me," &c. This being done he replaces the veil.

N. Operations of L repeated.

O. Operations of M repeated in the North, and an oration similar to that in section O on Evocation: Telesma, &c., being treated as the Sigil of the Spirit, substituting for: "appear thou therefore in visible form," &c.: "take on therefore manifestation before me," &c.

P. Similar to the P section on Invocations, except that in the prayer "to visible appearance" is changed into: "to render irresistible this Telesma," or "to render manifest this natural phenomenon of ...". {156}

Q. Similar to this Q section on Evocations, saying finally: "I conjure upon thee power and might irresistible." Follow the Mystic Words.

R. Similar to this R section on Evocations. In the Telesma a flashing Light of Glory should be seen playing and flickering on the Telesma, and in the Natural Phenomena a slight commencement of the Phenomenon should be waited for.

S. This being accomplished, let him take the Telesma or material Basis, remove the cord therefrom, and smiting it with the Sword proclaim: "By and in the name of ... I invoke upon thee the power of ...". He then circumambulates thrice, holding the Telesma in his right hand.

T. Similar to this T section for Evocation, save that, instead of a Spirit appearing, the Telesma should flash visibly, or the Natural Phenomena should definitely commence.

U. Similar to the U section for Evocations.

V. The operator now carefully formulates his demands, stating what the Telesma is intended to do; or what Natural Phenomenon he seeks to produce.

W. Similar to what is laid down in the W section for Invocations, save that in case of a Telesma, no banishing ritual shall be performed, so as not to decharge it, and in the case of Natural Phenomena it will usually be best to state what operation is required. And the Material Basis should be preserved, wrapped in white linen or silk all the time that the phenomenon is intended to act. And when it is time for it to cease, the Material Basis, if Water, is to be poured away: if Earth, ground to a powder and scattered abroad: if a hard substance, as metal, it must be decharged, banished and thrown

aside: or if a Flame of Fire, it shall be extinguished: or if a vial containing Air it shall be opened, and after that shall be rinsed out with pure water.

HB:Shin

### **BOOK III**

PART HB:Aleph : INVISIBILITY.

A. The shroud of Concealment.

B. The Magician.

C. The guards of concealment.

D. The astral light to be moulded into the Shroud.

E. The equation of the symbols in the sphere of sensation.

F. The Invocation of the Higher: the placing of a Barrier without the Astral Form: the clothing of the same with obscurity through the proper invocation.

G. Formulating clearly the idea of becoming invisible: the formulation of the exact distance at which the shroud should surround the physical body; the consecration with water and fire so that their vapour may begin to form a basis for the shroud. {157}

H. The beginning to formulate mentally a shroud of concealment about the operator. The affirmation aloud of the reason and object of the working.

I. Announcement that all is ready for the commencement of the operation. Operator stands in the place of the Hierophant at this stage: placing his left hand in the centre of the triangle, and holding in his right the Lotus Wand by the black end, in readiness to concentrate around him the Shroud of Darkness and Mystery. (N.B. \_\_\_\_ In this operation as in the two others under the dominion of HB:Shin a pantacle or Telesma, suitable to the matter in hand, "may" be made use of: the which is treated as is directed for Telesmata.)

J. The operator now recites an exorcism of a shroud of Darkness to surround him and render him invisible, and holding the wand by the black end, let him, turning round thrice completely, describe a triple circle around him, saying:

"In the name of the Lord of the Universe," &c. "I conjure thee, O Shroud of Darkness and of Mystery, that thou encirclest me, so that I may become Invisible: so that, seeing me, men may see not, neither understand; but that they may see the thing that they see not, and comprehend not the thing that they behold! So mote it be!"

K. Now move to the North, face East, and say: "I have set my feet in the North, and have said, 'I will shroud myself in Mystery and in Concealment.'" Then repeat the oration: "The voice of my Higher soul," &c., and command the Mystic Circumambulation.

L. Move round as usual to the South, and halt, formulating thyself as shrouded in Darkness: on the right hand the pillar of fire, on the left the pillar of cloud: both reaching from darkness to the glory of the Heavens.

M. Now move from between these pillars which thou hast formulated to the West, and say: "Invisible I cannot pass by the Gate of the Invisible save by virtue of the name of 'Darkness.'" Then formulate forcibly about thee the shroud of Darkness, and say: "Darkness is my name, and concealment: I am the Great One Invisible of the paths of

the Shades. I am without fear, though veiled in Darkness; for within me though unseen is the Magic of the Light!"

N. Repeat processes in L.

O. Repeat processes in M, but say: "I am Light shrouded in Darkness, I am the wielder of the forces of the Balance."

P. Now concentrating mentally about thee the shroud of concealment pass to the West of the altar in the place of the Neophyte, face East, remain standing, and rehearse a conjuration by suitable names for the formulation of a shroud of Invisibility around and about thee.

Q. Now address the Shroud of Darkness thus: "Shroud of Concealment, long hast thou dwelt concealed! quit the light; that thou mayest conceal me before men!" Then carefully formulate the shroud of concealment around thee and say, "I receive thee as a covering and as a guard." {158}

Then the Mystic Words.

R. Still formulating the shroud say: "Before all magical manifestation cometh the knowledge of the Hidden Light." Then move to the Pillars and give the signs and steps, words, &c. With the Sign Enterer project now thy whole will in one great effort to realise thyself actually "fading out" and becoming invisible to mortal eyes: and in doing this must thou obtain the effect of thy physical body actually, gradually becoming partially invisible to thy natural eyes: as though a veil or cloud were formulating between it and thee. (And be very careful not to lose self-control at this point.) But also at this point is there a certain Divine Extasis and an exaltation desirable: for herein is a sensation of an exalted strength.

S. Again formulate the shroud as concealing thee and enveloping thee, and thus wrapped up therein circumambulate the circle thrice.

T. Intensely formulating the shroud, stand at the East and proclaim, "Thus have I formulated unto myself this Shroud of Darkness and of Mystery, as a concealment and a guard."

U. Now rehearse an invocation of all the Divine Names of Binah; that thou mayest retain the Shroud of Darkness under thy own proper control and guidance.

V. Now state clearly to the shroud what it is thy desire to perform therewith.

W. Having obtained the desired effect, and gone about invisible, it is requisite that thou shouldst conjure the forces of the Light to act against that Shroud of Darkness and Mystery, so as to disintegrate it, lest any force seek to use it as a medium for an obsession, &c. Therefore rehearse a conjuration as aforesaid, and then open the Shroud and come forth out of the midst thereof, and then disintegrate that shroud by the use of a conjuration unto the forces of Binah, to disintegrate and scatter the particles thereof; but affirming that they shall again be readily attracted at thy command. But on no account must that shroud of awful Mystery be left without such disintegration; seeing that it would speedily attract an occupant: which would become a terrible vampire preying upon him who had called it into being. And after frequent rehearsals of this operation, the thing may be almost done "per" "nutum."

## **PART HB:Mem : TRANSFORMATIONS**

- A. The Astral Form.
- B. The Magician.
- C. The forces used to alter the Form.
- D. The Form to be taken.
- E. The Equation of the symbolism of the sphere of sensation.
- F. Invocation of the Higher: The definition of the form required as a delineation of blind forces, and the awakening of the same by its proper formulation.
- G. Formulating clearly to the mind the form intended to be taken: the restriction {159} and definition of this as a clear form and the actual baptism by water and by fire with the "mystic name of the adept."
- H. The actual invocation aloud of the form desired to be assumed, to formulate before you. The statement of the "desire" of the operator and the "reason" thereof.
- I. Announcement aloud that all is now ready for the operation of the transformation of the Astral body. The Magician mentally places this form as nearly as circumstances will admit in the position of the Enterer, himself taking the place of the Hierophant; holding his wand by the black end ready to commence the oration aloud.
- J. Let him now repeat a powerful exorcism of the shape into which he desires to transform himself, using the names, &c., belonging to the plane, planet, or other Eidolon, most in harmony with the shape desired. Then holding the wand by the black end, and directing the flower over the head of the Form, let him say: "In the name of the Lord of the Universe, arise before me, O form of ... into which I have elected to transform myself; so that seeing me men may see the thing they see not, and comprehend not the thing that they behold."
- K. The Magician saith: "Pass towards the North shrouded in Darkness, O form of ... into which I have elected to transform myself." Then let him repeat the usual oration from the throne of the East, and then command the Mystic Circumambulation.
- L. Now bring the form round to the South, arrest it, formulate it there standing between two great pillars of fire and cloud, purify it by water and incense, by placing these elements on either side of the form.
- M. Passing to the West and facing South-East formulate the form before thee, this time endeavouring to render it physically visible; repeat speeches of Hierophant and Hegemon.
- N. Same as L.
- O. Same as M.
- P. Pass to East of Altar, formulating the form as near in the proportion of the neophyte as may be. Now address a solemn invocation and conjuration by Divine and other names appropriate to render the form fitting for the transformation thereunto.
- Q. Remain at East of Altar, address the form "child of Earth," &c., endeavouring now to see it physically; then at the words "we receive thee," &c., he draws the form towards him so as to envelop him, being very careful at the same time to invoke the Divine Light by the Rehearsal of the Mystic Words.
- R. Still keeping himself in the form the Magician says: "Before all magical

manifestation cometh the knowledge of the Divine Light.” He then moves to the pillars and gives the signs, &c., endeavouring with the whole force of his will to feel himself “actually” and “physically” in the shape of the form desired. At this point he must see, as if in a cloudy and misty manner, the outline of the form enshrouding him, though not yet completely and wholly visible. When this occurs, but not before, let him formulate himself as standing between the vast pillars of Fire and of Cloud. {160}

S. He now again endeavours to formulate the form as if visibly enshrouding him; and still astrally retaining the form, he thrice circumambulates the place of working.

T. Standing at the East, let him thirdly formulate the shape which should now appear manifest, and as if enshrouding him, even to his own vision; and then let him proclaim aloud: “Thus have I formulated unto myself this transformation.”

U. Let him now invoke all the superior names of the plane appropriate to the form, that he may retain it under his proper control and guidance.

V. He states clearly to the form, what he intends to do with it.

W. Similar to the W section of Invisibility, save that the conjurations, &c., are to be made to the appropriate plane of the Form instead of to Binah.

#### PART HB:Shin : SPIRITUAL DEVELOPMENT.

A. The Sphere of Sensation.

B. The Augoeides.

C. The Sephiroth, &c., employed.

D. The Aspirant, or Natural Man.

E. The Equilibration of the Symbols.

F. The Invocation of the Higher, the limiting and controlling of the lower, and the closing of the material senses to awaken the spiritual.

G. Attempting to make the Natural Man grasp the Higher by first limiting the extent to which mere intellect can help him herein, then by the purification of his thoughts and desires. In doing this let him formulate himself as standing between the pillars of Fire and of Cloud.

H. The aspiration of the whole Natural Man towards the Higher Self, and a prayer for light and guidance through his Higher Self addressed to the Lord of the Universe.

I. The Aspirant affirms aloud his earnest prayer to obtain divine guidance; kneels at the West of the Altar in the position of the candidate in the “Enterer,” and at the same time astrally projects his consciousness to the East of the Altar, and turns, facing his body to the West, holding astrally his own left hand with his astral left; and raises his astral right hand holding the presentment of his Lotus Wand by the white portion thereof, and raised in the air erect.

J. Let the Aspirant now slowly recite an oration unto the Gods and unto the Higher Self (as that of the Second Adept in the entering of the vault), but as if with his astral consciousness; which is projected to the East of the Altar.

(NOTE. \_\_\_\_ If at this point the Aspirant should feel a sensation of faintness coming on, let him at once withdraw the projected astral, and properly master himself before proceeding any further.)

Now let the Aspirant concentrate all his intelligence in his body, lay the blade of his sword thrice on the Da„th point of his neck, and pronounce with his whole will the words: “So help me the Lord of the Universe and my own Higher Soul.” {161}

Let him then rise facing East, and stand for a few moments in silence, raising his left hand open, and his right hand holding the Sword of Art, to their full lengths above his head: the head thrown back, the eyes lifted upwards. Thus standing let him aspire with his whole will towards his best and highest ideal of the Divine.

K. Then let the Aspirant pass unto the North, and facing East solemnly repeat the Oration of the Hierophant, as before endeavouring to project the speaking conscious self to the place of the Hierophant (in this case the Throne of the East).

Then let him slowly mentally formulate before him the Eidolon of a Great Angelic torch-bearer: standing before him as if to lead and light his way.

L. Following it, let the Aspirant circumambulate and pass to the South, there let him halt and aspire with his whole will: First to the Mercy side of the Divine Ideal, and then unto the Severity thereof. And then let him imagine himself as standing between two great pillars of Fire and of Cloud, whose bases indeed are buried in black enrolling clouds of darkness: which symbolise the chaos of the world of Assiah, but whose summits are lost in glorious light undying: penetrating unto the white Glory of the Throne of the Ancient of Days.

M. Now doth the Aspirant move unto the West; faces South-West, repeats alike the speeches of the Hiereus and Hegemon.

N. After another circumambulation the Adept Aspirant halts at the South and repeats the meditations in L.

O. And as he passes unto the East, he repeats alike the words of the Hierophant and of the Hegemon.

P. And so he passes to the West of the Altar, led ever by the Angel torch-bearer. And he lets project his astral, and he lets implant therein his consciousness: and his body knows what time his soul passes between the pillars, and prayeth the great prayer of the Hierophant.

Q. And now doth the Aspirant’s soul re-enter unto his gross form, and he draws in divine extasis of the glory ineffable which is in the Bornless Beyond. And so meditating doth he arise and lift to the heavens his hand, and his eyes, and his hopes, and concentrating so his Will on the Glory, low murmurs he the Mystic Words of Power.

R. So also doth he presently repeat the words of the Hierophant concerning the Lamp of the Kerux, and so also passeth he by the East of the Altar unto between the Pillars, and standing between them (or formulating them if they be not there, as it appears unto me) so raises he his heart unto the highest Faith, and so he meditates upon the Highest Godhead he can dream on, or dream of. Then let him grope with his hands in the darkness of his ignorance: and in the “Enterer” sign invoke the power that it remove the

darkness from his Spiritual Vision. So let him then endeavour to behold before him in the Place of the Throne of the East a certain Light or Dim Glory which shapeth itself into a form.

(NOTE. \_\_\_\_ And this can be beholden only by the Mental Vision: Yet owing unto the {162} Spiritual Exaltation of the Adept it may sometimes appear as if he beheld it with his mortal Eye.)

Then let him withdraw awhile from such contemplation, and formulate for his equilibration once more the pillars of the Temple of Heaven.

S. And so again does he aspire to see the Glory enforming: and when this is accomplished he thrice circumambulateth, reverently saluting with the “Enterer” the Place of Glory.

T. Now let the Aspirant stand opposite unto the Place of that Light, and let him make deep meditation and contemplation thereon: presently also imagining it to enshroud him and envelop, and again end endeavouring to identify himself with its Glory. So let him exalt himself in the likeness or Eidolon of a Colossal Power, and endeavour to realise that “this” is the only “true” Self: And that one Natural Man is, as it were, the Base and Throne thereof: and let him do this with due and meek reverence and awe. And thereafter he shall presently proclaim aloud: “Thus at length have I been permitted to begin to comprehend the Form of my Higher Self.”

U. Now doth the Aspirant make treaty of that Augoeides to render comprehensible what things may be necessary for his instruction and comprehension.

V. And he consults it in any matter wherein he may have especially sought for guidance from the Beyond.

W. And, lastly, let the Aspirant endeavour to formulate a link between the Glory and his Self-hood: and let him render his obligation of purity of mind before it, avoiding in this any tendency towards fanaticism or spiritual pride.

And let the Adept remember that this process here set forth is on no account to be applied to endeavouring to come in contact with the Higher Soul or Genius of “another.” Else thus assuredly will he be led into error, hallucination, or even mania.

HB:Vau

## **BOOK IV**

### **DIVINATION**

- A. The Form of Divination employed.
- B. The Diviner.
- C. The Forces acting in the Divination.
- D. The Subject of the Divination.
- E. The Preparation of all things necessary, and the right understanding of the process so as to formulate a connecting-link between the process employed and the Macrocosm. {163}



F. Invocation of the Higher: arrangement of the Scheme of Divination, and initiation of the forces thereof.

G. The first entry into the matter: First assertion of limits and correspondences: beginning of the working.

H. The actual and careful formulation of the question demanded: and consideration of all its correspondences and their classification.

I. Announcement aloud that all the correspondences taken are correct and perfect: the Diviner places his hand upon the instrument of Divination: standing at the East of the Altar, and prepares to invoke the forces required in the Divination.

J. Solemn invocation of the necessary spiritual forces to aid the Diviner in the Divination. Then let him say: "Arise before me clear as a mirror, O magical vision requisite for the accomplishment of this divination."

K. Accurately define the term of the question: putting down clearly in writing what is already "known," what is "suspected" or "implied," and what is sought to be known. And see that thou verify in the beginning of the judgment, that part which is already known.

L. Next let the Diviner formulate clearly under two groups or heads ("a") the arguments "for," ("b") the arguments "against," the success of the subject of one divination, so as to be able to draw a preliminary conclusion therefrom on either side.

M. First formulation of a conclusive judgment from the premises already obtained.

N. Same as section L.

O. Formulation of a second judgment, this time of the further developments arising from those indicated in the previous process of judgment, which was a preliminary to this operation.

P. The comparison of the first preliminary judgment with one second judgment developing therefrom: so as to enable the Diviner to form an idea of the probable action of "forces beyond the actual plane" by the invocation of an angelic figure consonant to the process; and in this matter take care not to mislead thy judgment through the action of thine own preconceived ideas; but only relying \_\_\_ after due tests \_\_\_ on the indication afforded thee by the angelic form. And know, unless the form be of an angelic nature, its indication will not be reliable; seeing, that if it be an elemental, it will be below the plane desired.

Q. The Diviner now completely and thoroughly formulates his whole judgment as well for the immediate future as for the development thereof, taking into account the knowledge and indications given him by the angelic form.

R. Having this result before him, let the Diviner now formulate a fresh divination process, based on the conclusions at which he has arrived, so as to form a basis for a further working.

S. Formulates the sides for and against for a fresh judgment, and deduces conclusion from fresh operation. {164}

T. The Diviner then compares carefully the whole judgment and decisions arrived at with their conclusions, and delivers now plainly a succinct and consecutive judgment thereon.

U. The Diviner gives advice to the Consultant as to what use he shall make of the judgment.

V. The Diviner formulates clearly with what forces it may be necessary to work in order to combat the Evil, or fix the Good, promised by the Divination.

W. Lastly, remember that unto thee a divination shall be as a sacred work of the Divine Magic of Light, and not to be performed to pander unto thy curiosity regarding the secrets of another. And if by this means thou shalt arrive at a knowledge of another's secrets, thou shalt respect and not betray them.

HB:Heh

## **BOOK V**

### ALCHEMICAL PROCESSES.

A. The Curcubite or The Alembic.

B. The Alchemist.

C. The processes and forces employed.

D. The matter to be transmuted.

E. The selection of the Matter to be transmuted, and the Formation, cleansing and disposing of all the necessary vessels, materials, &c., for the working of the process.

F. General Invocation of the Higher Forces to Action. Placing of the Matter within the curcubite or philosophic egg, and invocation of a blind force to action therein, in darkness and in silence.

G. The beginning of the actual process: the regulation and restriction of the proper degree of Heat and Moisture to be employed in the working. First evocation followed by first distillation.

H. The taking up of the residuum which remaineth after the distillation from the curcubite or alembic: the grinding thereof to form a powder in a mortar. This powder is then to be placed again in the curcubite. The fluid already distilled is to be poured again upon it. The curcubite or philosophic egg is to be closed.

I. The curcubite or Egg Philosophic being hermetically sealed, the Alchemist announces aloud that all is prepared for the invocation of the forces necessary to accomplish the work. The Matter is then to be placed upon an Altar with the elements and four weapons thereon: upon the white triangle, and upon a flashing Tablet of a "General" Nature, in harmony with the matter selected for the working. Standing now in {165} the place of the Hierophant at the East of the Altar, the Alchemist should place his left hand upon the top of the curcubite, raise his right hand holding the Lotus Wand by the Aries band (for that in Aries is the Beginning of the Life of the Year): ready to commence the general Invocation of the Forces of the Divine Light to operate in the work.

J. The pronouncing aloud of the Invocation of the requisite General Forces, answering to the class of alchemical work to be performed. The conjuring of the necessary Forces to act in the curcubite for the work required. The tracing in the air above it with

appropriate magical weapon the necessary lineal figures, signs, sigils and the like. Then let the Alchemist say: "So help me the Lord of the Universe and my own Higher soul." Then let him raise the curcubite in the air with both hands, saying: "Arise herein to action, Ye Forces of Light Divine."

K. Now let the Matter putrefy in Balneum Mariae in a very gentle heat, until darkness beginneth to supervene: and even until it becometh entirely black. If from its nature the Mixture will not admit of entire blackness, examine it astrally till there is the astral appearance of the thickest possible blackness, and thou mayest also evoke an elemental Form to tell thee if the blackness be sufficient: but be thou sure that in this latter thou art not deceived, seeing that the nature of such an elemental will be deceptive from the nature of the symbol of Darkness, wherefore ask thou of him nothing "further" concerning the working at this stage, but only concerning the blackness, and this can be further tested by the elemental itself, which should be either black or clad in an intensely black robe. (Note: for the evocation of this spirit use the names, forces, and correspondences of Saturn.)

"When" the mixture be sufficiently black, then take the curcubite out of the Balneum Mariae and place it to the north of the Altar and perform over it a solemn invocation of the forces of Saturn to act therein: holding the wand by the black band, then say: "The voice of the Alchemist," &c. The curcubite is then to be unstopped and the Alembic Head fitted on for purposes of distillation. (NOTE. \_\_\_\_ In all such invocations a flashing tablet should be used whereon to stand the curcubite. Also certain of the processes may take weeks, or even months to obtain the necessary force, and this will depend on the Alchemist rather than on the matter.)

L. Then let the Alchemist distil with a gentle heat until nothing remaineth to come over. Let him then take out the residuum and grind it into a powder: replace this powder in the curcubite, and pour again upon it the fluid "previously distilled."

The curcubite is then to be placed again in Balneum Mariae in a gentle heat. When it seems fairly re-dissolved (irrespective of colour) let it be taken out of the bath. It is now to undergo another magical ceremony.

M. Now place the curcubite to the West of the Altar, holding the Lotus Wand by the black end, perform a magical invocation of the Moon in her decrease and of Cauda Draconis. The curcubite is then to be exposed to the moonlight (she being in her {166} decrease) for nine consecutive nights, commencing at full moon. The Alembic Head is then to be fitted on.

N. Repeat process set forth in section L.

O. The curcubite is to be placed to the East of the Altar, and the Alchemist performs an invocation of the Moon in her increase, and of Caput Draconis (holding Lotus Wand by white end) to act upon the matter. The curcubite is now to be exposed for nine consecutive nights (ending with the Full Moon) to the Moon's Rays. (In this, as in all similar exposures, it matters not if such nights be overclouded, so long as the vessel be placed in such a position that it "would" receive the direct rays, did the cloud withdraw.)

P. The curcubite is again to be placed on the white triangle upon the Altar. The Alchemist performs an invocation of the forces of the sun to act in the curcubite. It is then to be exposed to the rays of the sun for twelve hours each day: from 8.30 A.M. to 8.30 P.M. (This should be done preferably when the sun is strongly posited in the Zodiac, but it “can” be done at some other times, though “never” when he is in Scorpio, Libra, Capricornus or Aquarius.)

Q. The curcubite is again placed upon the white triangle upon the Altar. The Alchemist repeats the words: “Child of Earth, long hast thou dwelt,” &c., then holding above it the Lotus Wand by the white end, he says: “I formulate in thee the invoked forces of Light,” and repeats the mystic words. At this point keen and bright flashes of light should appear in the curcubite, and the mixture itself (as far as its nature will permit) should be clear. Now invoke an Elemental from the curcubite consonant to the Nature of the Mixture, and judge by the nature of the colour of its robes and their brilliancy whether the matter has attained to the right condition. But if the Flashes do “not” appear, and if the robes of the elemental be not Brilliant and Flashing, then let the curcubite stand within the white triangle for seven days: having on the right hand of the Apex of the triangle a flashing tablet of the Sun, and in the left hand one of the Moon. Let it not be moved or disturbed all those seven days; but not in the dark, save at night. Then let the operation as aforementioned be repeated over the curcubite, and this process may be repeated altogether three times if the flashing light cometh not. For without this latter the work would be useless. But if after three repetitions it still appear not, it is a sign that there hath been an error in one working; such being either in the disposition of the Alchemist, or in the management of the curcubite. Wherefore let the lunar and the solar invocations and exposures be replaced, when without doubt \_\_\_\_ if these be done with care (and more especially those of Caput Draconis and Cauda Draconis with those of the Moon as taught, for these have great force materially) \_\_\_\_ then without doubt shall that flashing light manifest itself in the curcubite.

R. Holding the Lotus Wand by the white end, the Alchemist now draws over the curcubite the symbol of the Flaming Sword as if descending into the mixture. Then let him place the curcubite to the East of the Altar. The Alchemist stands between {167} the pillars, and performs a solemn invocation of the forces of Mars to act therein. The curcubite is then to be placed between the Pillars (or the drawn symbols of these same) for seven days, upon a Flashing Tablet of Mars.

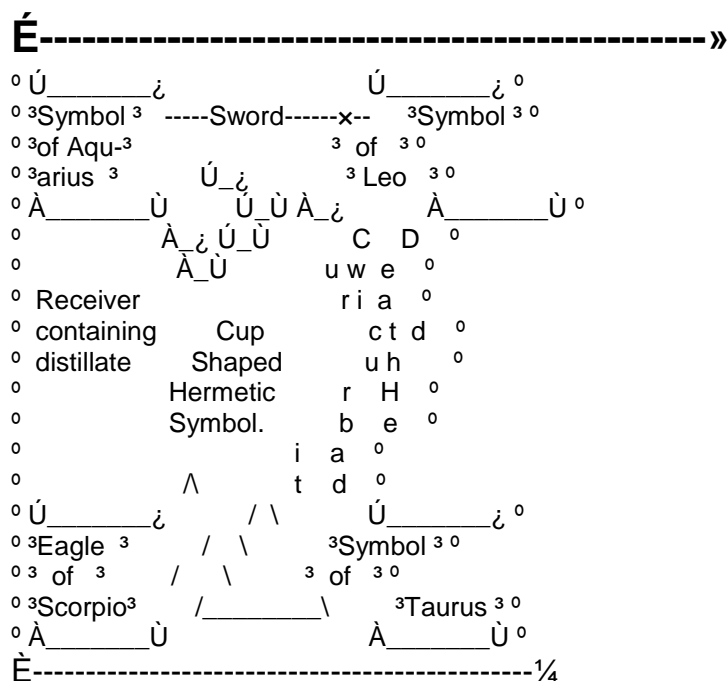
After this period, fit on the Alembic Head, and distil first in Balneum Mariae, then in Balneum Arenae till what time the mixture be clean distilled over.

S. Now let the Alchemist take the fluid of the distillate and let him perform over it an invocation of the forces of Mercury to act in the clear fluid; so as to formulate therein the Alchemic Mercury: even the Mercury of the philosophers. (The residuum of the Dead Head is not to be worked with at present, but is to be set apart for future use.) After the invocation of the Alchemic Mercury a certain Brilliance should manifest itself in the whole fluid (that is to say, that it should not only be clear, but also brilliant and flashing). Now expose it in an hermetic receiver for seven days to the light of the Sun: at the end of which time there should be distinct flashes of light therein. (Or an egg philosophic may be used; but the receiver of the Alembic, if closed stopped, will answer this purpose.)

T. Now the residuum or Dead Head is to be taken out of the curcubite, ground small, and replaced. An invocation of the forces of Jupiter is then to be performed over that powder. It is then to be kept in the dark standing upon a Flashing Tablet of Jupiter for seven days. At the end of this time there should be a slight Flashing about it, but if this come not yet, repeat the operation, up to three times, when a faint flashing Light is “certain” to come.

{Illustration on page 168 partly described and partly approximated:

The layout is as shown, but the Receiver is depicted as a cross section with rounded bottom and slightly inward sloping sides, two horizontal lines out to either side at top. In this outline is a circumscribed hexagram with point to top to represent the distillate. The Curcubite with dead head is represented as two figures, to the left a cross section of a slender container with rounded bottom and slightly inwardly sloping sides, horizontal lines out at top. To the right is a small circle on a long closed shape formed by a half circle at top and a larger half circle at bottom, smoothly connected by long straight sides. There is a line vertically through this shape. In the center of the figure is a symbol of a cup; formed of a crescent moon with horns up at top, a circle in the center and an equilateral triangle with point up as the base.



**DIAGRAM 58.**

### ***The Altar.***

U. A Flashing Tablet of each of the four Elements is now to be placed upon the altar as shown in the figure, and thereon are also to be placed the magical elemental weapons, as is also clearly indicated. The receiver containing the distillate is now to be placed between the Air and Water Tablets, and the curcubite with the Dead Head between the Fire and Earth.

Now let the Alchemist form an invocation, using especially the Supreme Ritual of the Pentagram,<sup>10</sup> and the lesser magical implement appropriate. First, of the Forces of the Fire to act in the curcubite on the Dead Head. Second, of those of Water to act on the distillate. Third, of the forces of the Spirit to act in both (using the white end of the Lotus Wand). Fourth, of those of the air to act on the distillate; and lastly, those of the earth to act on the Dead Head. Let the curcubite and the receiver stand thus for five consecutive days, at the end of which time there should be flashes manifest in both mixtures. And these flashes should be lightly coloured. {168}

V. The Alchemist, still keeping the vessels in the same relative positions, but removing the Tablets of the elements from the Altar, then substitutes one of Kether. This must be white with Golden Charges, and is to be placed on or within the white triangle between the vessels. He then addresses a most solemn invocation to the forces of Kether; to render the result of the working that which he shall desire, and making over each vessel the symbol of the Flaming Sword.

This is the most important of all the Invocations; and it will only succeed if the Alchemist keepeth himself closely allied unto his Higher Self during the working of the invocation and of making the Tablet. And at the end of it, if it have been successful, a Keen and Translucent Flash will take the place of the slightly coloured Flashes in the receiver of the curcubite; so that the fluid should sparkle as a diamond; whilst the powder in the curcubite shall slightly gleam.

W. The distilled liquid is now to be poured from the receiver upon the residuum of Dead Head in the curcubite, and the mixture at first will appear cloudy. It is now to be exposed to the sun for ten days consecutively (10 = Tiphereth translating the influence of Kether). It is then again to be placed upon the white triangle upon the altar, upon a flashing Tablet of Venus: with a solemn invocation of Venus to act therein. Let it remain thus for seven days: at the end of that time see what forms and colour and appearance the Liquor hath taken: for there should now arise a certain softer flash in the liquid, and an elemental may be evoked to test the condition. When this softer flash is manifest, place the curcubite into the Balneum Mariae to digest with a "very" gentle heat for seven days. Place it then in Balneum Arenae to distil, beginning with a gentle, and ending with a strong, heat. Distil thus till nothing more will come over, even with a most violent heat. Preserve the fluid in a closely stoppered vial: it is an Elixir for use according to the substance from which it was prepared. If from a thing medicinal, a medicine; if from a metal, for the purifying of metals; and herein shalt thou use thy judgment. The residuum thou shalt place without powdering into a crucible, well sealed and luted. And thou shalt place the same in thine Athanor, bringing it first to a red, and then to a white, heat, and this thou shalt do seven times on seven consecutive days, taking out the crucible each day as soon as thou hast brought it to the highest possible heat, and allowing it to cool gradually.

And the preferable time for this working should be in the heat of the day. On the seventh day of this operation thou shalt open the crucible, and thou shalt behold what "Form" and "Colour" thy Caput Mortuum hath taken.

It will be like either a precious stone or a glittering powder.

And this stone or powder shall be of magical Virtue in accordance with his nature.

Finished is that which is written concerning the Formulae of the Magic of Light.

: HB:Aleph HB:Vau HB:Heh HB:Koph-final HB:Vau HB:Resh HB:Bet HB:Vau  
HB:Shin

HB:Dalet HB:Qof HB:Heh {169}

On the instructions laid down in the first of these Books \_\_\_\_ Book Yod, P. drew up a ritual "for the Evocation unto Visible Appearance of Typhon-Seth," in which, by raising the sigil of Typhon to the grade of  $1\emptyset = 10\emptyset$ , he bewitched a certain refractory brother of the Order, known as Fra: D.P.A.L., who at this time was worrying Fra: D.D.C.F. by legal proceedings. We, however, will omit this Evocation, substituting in its place, as an example of such a working, the Evocation of the Great Spirit Taphthartharath by Frater I.A.

## THE RITUAL

### ***FOR THE***

EVOCATION UNTO VISIBLE

APPEARANCE

### **OF**

THE GREAT SPIRIT

TAPHTHARTHARATH

{Illustration on page 170 described:

This is a lineal trace sigil from a magical square. To the eye, it is composed of three lines. These lines are rounded at the ends, thick black and arrayed as follows: One line descending from the left at 25 degrees off the vertical, its top is rounded and its bottom is truncated by the emergent second line, length 17mm. The second line extends to the right from the truncated first at about 5 degrees below the horizontal, its right end is rounded and its length is 16mm. The third and final line emerges just above the second from the side of the first, extends parallel to the second, is rounded to the right and 17mm long. This sigil is in the midst of a circular formation of eight Hebrew

letters. In clockwise sequence from the top: Yod Yod Heh Koph Vau Dalet Heh Aleph. These letters accordingly form the words Jehovah in a Greek cross and Achad on the diagonals, "He is One".}

## **IN THE NAME OF GOD LET THERE BE LIGHT**

### ***UNTO THE VOID A RESTRICTION.***

"Soror S.S.D.D. altered Frater I.A.'s ritual, making the operation to"  
"form a link between Thoth and the Magus. This is absurd; the correct way"

"is as here given, in which the link is formed between the Spirit and the"

"Magus." {170}

" "CONSIDERATIONS."

To be performed on the day and in the hour of Mercury: the Evocation itself commencing in the magical hour of Tafrac, under the dominion of the Great Angel of Mercury Lamed Aleph Peh Resh .

On Wednesday, May 13, 1896, this hour Tafrac occurs between 8h. 32' P.M. and 9h. 16', when Mercury is in 17° Gemini on the cusp of seventh house slightly to South of due West.

Moon going to Mars {sic should be ♄} with Mercury 14° Gemini

Mercury to ♄ Neptune, Mercury 150° Saturn.<sup>1</sup>

" "OF THE FORM OF THE CIRCLE TO BE EMPLOYED."

{Illustration on page 171 described:

"DIAGRAM 59. The Circle of Art."

1 WEH NOTE: This data contains typographic errors from the first edition.

This is a duodecagram (twelve sided regular figure). It is oriented with a vertex to top and all diagonal chords are drawn, except those which would cross the exact center of the figure. Each vertex surmounts a small ring-bordered disk, such that the portion under the doudecagram is not visible. The small ring at top has "S", that at bottom "N", that at right "W" and that at left "E" \_\_\_\_ these letters are oriented so that they would be read correctly from the perspective of a person standing at the center



of the figure and looking to each vertex in turn. There are several letters marking positions within the figure, all oriented with top parallel to the E-SE line and bottom toward the W-NW line. In a rectangle depending from the center of the E-SE chord, the letter "C"; in a rectangle depending from the center of the N-SW chord, the letter "D"; in two circles at the intersections of the S-NE chord with the W-SE and E-NW chords, "E"; symmetrically to either side of the N-SE and E-SW chord intersection, parallel to the S-NE chord, two circles with "G"; in the center of the figure, a circumscribed equilateral triangle, base parallel to the N-SW chord, with "F" inside. There is a tangent, large ringed circle outside at the NE vertex, point of tangency obscured by the smaller ringed circle of that vertex. There is an equilateral triangle circumscribed within, base parallel to the tangent afore mentioned. There is an "A" within the apex of this triangle, top to apex direction. Below the "A", within the triangle, is the sigil from page 170, oriented as the "A".}

The Magical figures of Mercury are to be drawn in yellow-orange chalk upon the Ground as shown. At the quarter where the Spirit is to appear is drawn a triangle within a circle: at its points are to be placed three vessels burning on charcoal the Incense of Mercury. About the great circle are disposed lamps burning olive oil impregnated with snake-fat. C is the chair of the chief Operator. D is the altar, E E are the pillars, and G G handy and convenient tables whereon are set writing materials, the ingredients for the Hell-broth, charcoal, incense, &c., all as may be needed for this work. At F is placed a small brazen cauldron, heated over a lamp burning with spirit in which a snake has been preserved.<sup>2</sup> {171}

“ “OPERATIONIS PERSONAE.”

V.H. Sor: S.S.D.D. addressed Mighty Magus of Art.

V.H. Fra: I.A. “ Assistant Magus of Art.

V.H. Fra: AE.A. “ Magus of the Fires.

V.H. Fra: D.P.A.L. “ Magus of the Waters.

The duties of the Magus of Art will be to perform the actual processes of Invocation: to rule the Assistants and command them all.

The Assistant Magus of Art shall act as Kerux in the circumambulations; he shall preside over the Brewing of the Hell-broth in the midst of the Circle: he shall repeat such Invocations as may be necessary at the command of the Magus of Art: and he shall prepare beforehand the place of the working.

The Magus of Fires shall preside over all magical lights, fires, candles, incense, &c: he shall perform the invoking and consecrating rituals at the command of the Magus, and he shall consecrate the temple by Fire, and shall consecrate all Fire used in due form.

The Magus of Waters shall preside over all the fluids used in the operation; over the Water and the Wine, the Oil and the Milk: he shall

perform all banishing rituals at the opening of the ceremony: he shall

- 2 WEH NOTE: In other words, the more difficult ingredients were probably obtained by buying a snake preserved in alcohol \_\_\_\_ moderns be careful, other fluids are sometimes used these days! purify the Temple by Water: he shall consecrate all watery things used in due form.

“ “OF THE ROBES AND INSIGNIA.”

The Mighty Magus of Art shall wear a white robe, yellow sash, red overmantle, indigo nemys, upon her breast shall she bear a great Tablet whereon is the magic seal of Mercury; and over this the lamen bearing the signature of Taphthartharath, on its obverse the Lamen of a Hierophant. She shall wear also a dagger in her sash, and a red rose on her heart: and she shall carry in her left hand the Ankh of Thoth, and in her right the Ibis Wand.

The Assistant Magus of Art shall wear a white robe, with a girdle of snake-skin; a black head-dress and a Lamen of the Spirit, on its obverse the Lamen of the Hiereus. And he shall bear in his right hand a sword; and in his left hand the Magical Candle; and a black chain about his neck.

The Magus of the Fires shall wear a white robe and yellow sash; and the rose upon his breast; in his right hand is a sword and in his left a red lamp.

The Magus of the Waters shall wear a white robe and yellow sash and rose cross: he shall bear in his right hand a sword and in his left a cup of water.

“ “OPENING”

The Chamber of Art shall be duly prepared by the Assistant Magus of Art as aforementioned. {172}

He shall draw upon the ground the lineal figures; and shall trace over them with a magic sword: he shall place the furniture of the Temple in order.

The Members shall be assembled and robed.

The Chief Magus rises, holding the Ibis wand by its black end, and proclaims:

“HEKAS, HEKAS ESTE BEBELOI!”<sup>3</sup>

Fratres of the Order of the rosy Cross, we are this day assembled together for the purpose of evoking unto visible appearance the spirit Taphthartharath. And before we can proceed further in an operation of so great danger, it is necessary that we should invoke that divine Aid and Assistance, without which would our work indeed be futile and of no avail.

Wherefore being met thus together let us all kneel down and pray:

[All kneel at the four points.]

From Thy Hands O Lord cometh all good! From Thy Hands flow down all Grace and Blessing: the Characters of Nature with Thy Fingers hast thou traced, but none can read them unless he hath been taught in thy school. Therefore, even as servants look unto the hands of their Masters, and handmaidens unto the hands of their Mistresses, even so our eyes look unto thee! For Thou alone art our help, O Lord our God.

Who should not extol Thee, who should not praise Thee, O Lord of the Universe! All is from Thee, all belongeth unto Thee! Either Thy Love or Thine Anger, all must again re-enter; for nothing canst Thou lose; all must tend unto Thy Honour and Majesty.

Thou art Lord alone, and there is none beside Thee! Thou dost what thou wilt with Thy Mighty Arm, and none can escape from Thee! Thou alone

helpest in their necessity the humble, the meek-hearted and the poor, who

- 3 WEH NOTE: This is the cry of the Dionysian mysteries. It was shouted to warn the uninitiated that the new candidates were about to run amuck. Rough translation: “Look out! Look out! Here come the Drunks!” submit themselves unto Thee; and whosoever humbleth himself in dust and ashes before Thee, to such an one art Thou propitious!

Who would not praise Thee then, Lord of the Universe! Who would not extol Thee! Unto whom there is no like, whose dwelling is in Heaven, and in every virtuous and God-fearing heart.

O God the Vast One \_\_\_\_ Thou are in all things.

O Nature, Thou Self from Nothing: for what else shall I call Thee!

In myself I am nothing, in Thee I am all self, and live in Thy Selfhood

from Nothing! Live Thou in me, and bring me unto that Self which is in Thee! Amen!

[All rise \_\_\_\_ a pause.]

“Magus of Art:” Fratres of the Order of the Rosy Cross, let us purify and consecrate this place as the Hall of Dual Truth. Magus of the Waters, I command Thee to perform the lesser banishing ritual of the Pentagram,<sup>4</sup> to consecrate the Water of purification, {173} the wine, the oil, and the milk; and afterwards to purify the place of working with the Consecrated Water!

“Magus of Waters:” Mighty Magus of Art! All thy commands shall be fulfilled, and thy desires accomplished.

[He passes to the North, where are collected in open vessels, the water, the wine, the oil, and the milk; and makes with his sword over them the banishing pentagram of water, saying:]

I exorcise ye impure, unclean and evil spirits that dwell in these creatures of water, oil, wine, and milk, in the name of EL strong and mighty, and in the name of Gabriel, great Angel of Water, I command ye to depart and no longer to pollute with your presence the Hall of Twofold Truth!

[Drawing over them the equilibrating Pentagram of Passives, and the invoking Pentagram of water, he says:]

In the name of HCOMA,<sup>5</sup> and by the names Empeh Arsel Gaiol,<sup>6</sup> I consecrate ye to the service of the Magic of Light!

He places the Wine upon the Altar, the Water he leaves at the North, the oil towards the South, and the brazen vessel of milk on the tripod in the midst of the circle.

The Magus of Art silently recites to herself the exhortation of the Lords of the Key Tablet of Union,<sup>7</sup> afterwards saying silently:

I invoke ye, Lords of the Key Tablet of Union, to infuse into these elements of Water and Fire your mystic powers, and to cast into the midst of these opposing elements the holy powers of the great letter Shin: to gleam and shine in the midst of the Balance, even in the Cauldron of Art wherein alike is fire and moisture.

[After the consecration of the Water, the Magus of Waters takes up the cup of water, and scatters water all round the edge of the circle, saying:]

So first the priest who governeth the works of Fire, must sprinkle with the lustral waters of the loud-resounding sea.

[He then passes to the centre of the circle and scatters the water in the four quarters, saying:]

I purify with water.

[He resumes his place in the North.]

“Magus of Art:” Magus of the Fires, I command you to consecrate this place by the banishing ritual of the Hexagram,<sup>8</sup> to consecrate the Magic fire and

lights; to illumine the lamps and place them about the circle in orderly

- 4 See "Liber O," THE EQUINOX, vol. i. No. 2.
- 5 See Spirit Table, and the Elemental Calls of Dr. Dee, as preserved in the Sloane MSS. in the British Museum: also Diagram 67, which is imperfect.
- 6 See Tablet of Water, and the Elemental Calls of Dr. Dee.
- 7 The Spirit Tablet.
- 8 See "Liber O," THE EQUINOX, vol. i. No. 2. disposition; and afterwards to consecrate this place with the holy fire.

{174}

"Magus of the Fires:" Mighty Magus of Art! all thy commands shall be obeyed and all thy desires shall be accomplished.

[He collects together at the South the incense, oil, charcoal, and magic candle, and performs the lesser banishing ritual of the Hexagram at the four quarters; then, extinguishing all lights save one, he performs over these the banishing ritual of the Pentagram of fire, saying:]

I exorcise ye, evil and opposing spirits dwelling in this creature of Fire, by the holy and tremendous name of God the Vast One, Elohim: and in the name of Michael, great Archangel of Fire, that ye depart hence, no longer polluting with your presence the Hall of Twofold Truth.

[He lights from that one flame the Magical candle, and drawing over it the invoking pentagram of spirit active, he cries:]

### **BITOM!9**

[And then, drawing the invoking pentagram of Fire, he says:]

I, in the names of BITOM and by the names Oip Teaa Pedoce,<sup>10</sup> I consecrate thee, O creature of fire, to the service of the works of the Magic of Light!

[He lights from the magical candle the eight lamps, and the charcoal for the incense-burners, after which he casts incense on the coals in the censer and passes round the circle censuring, saying:]

And, when after all the phantasms are vanished, thou shalt see that holy and Formless Fire, that Fire which darts and flashes through the hidden depths of the Universe, hear thou the Voice of the Fire.

[He passes to the centre of the circle and censes towards the four quarters, saying:]

I consecrate with fire.

[He resumes his place in the South.]

[Chief Magus takes fan, and fanning air says:]

I exorcise thee, creature of Air, by these Names, that all evil and impure spirits now immediately depart.

[Circumambulates, saying:]

Such a fire existeth extending through the rushing of the air, or even a fire formless whence cometh the image of a voice, or even a flashing light abounding, revolving, whirling forth, crying aloud.

[Makes banishing air pentagram:]

Creature of Air, in the names EXARP<sup>11</sup> Oro Ibah Aozpi,<sup>12</sup> I consecrate thee to the works of the Magic of Light!

[Making invoking Pentagrams in air. All face West.]

[Assistant Magus then casts salt to all four quarters, all over the circle, and passes {175} to West, faces East, and describes with his chain the Banishing pentagram of Earth, saying:]

I exorcise thee, creature of Earth, by and in the Divine Names Adonai Ha Aretz, Adonai Melekh Namen, and in the name of Aurial, Great Archangel of Earth, that every evil and impure spirit now depart hence immediately.

[Circumambulates, saying:]

Stoop not down unto the darkly splendid world, wherein lieth continually a faithless depth, and Hades wrapt in gloom, delighting in unintelligible images, precipitous, winding, a black ever-rolling abyss, ever espousing a body unluminous, formless and void.

[Making invoking pentagram.]

9 See Tablet of Spirit.

10 See Tablet of Fire.

11 See Tablet of Spirit.

12 See Tablet of Air.

Creature of Earth, in the names of NANTA Emor Dial Hectega,<sup>13</sup> I consecrate thee to the service of the Magic of Light!

“Chief Magus:” We invoke ye, great lords of the Watch-towers of the Universe!<sup>14</sup> guard ye our Magic Circle, and let no evil or impure spirit enter therein: strengthen and inspire us in this our operation of the Magic of Light. Let the Mystic Circumambulation take place in the Path of Light.

[Assistant Magus of Art goes first, holding in his left the Magic Candle, and in his right the Sword of Art, with which latter he traces in the air the outer limits of the Magic Circle. All circumambulate thrice.

He then, standing at East and facing East, says:

Holy art Thou, Lord of the Universe!

Holy art Thou, whom Nature hath not formed!

Holy art thou, the Vast and the Mighty One!

Lord of the Light and of the Darkness!

“Chief Magus of Art:” Magus of the Fires, I command you to perform at the four quarters of the Universe the invocation of the forces of Mercury by Solomon’s Seal.

“Magus of Fire:” Mighty Magus of Art, all thy commands shall be obeyed, and all thy desires shall be accomplished!

[He does it.<sup>15</sup>]

[The Magus now advances to the centre of the circle, by the Magical Cauldron, wherein is the milk becoming heated, turns himself towards the Fire of the spirit, and recites:]

“ THE INVOCATION TO THE HIGHER.”

Majesty of the Godhead, Wisdom-crowned Thoth, Lord of the Gates of the Universe:  
Thee! Thee we invoke! Thou that manifesteth in Thy symbolic Form as an Ibis-headed  
one: Thee, Thee we invoke! Thou, who holdest in Thy hand the magic wand of Double  
Power: Thee, Thee we invoke! Thou who bearest in thy left hand the Rose and Cross  
of Light and Life: Thee, Thee we invoke! Thou whose {176} head is of green, whose  
Nemys is of night sky-blue; whose skin of of flaming orange, as though it burned in a  
furnace:

Thee, Thee we invoke!

Behold, I am Yesterday, To-day, and the brother of the Morrow! For I am born again  
and again. Mine is the unseen force which created the Gods, and giveth life unto the  
dwellers in the watch-towers of the Universe.

I am the charioteer in the East, Lord of the Past and the Future, He who seeth by the  
Light that is within Him.

I am the Lord of Resurrection, who cometh forth from the dusk, and whose birth is from  
the House of Death.

O ye two divine hawks upon your pinnacles, who are keeping Watch over the Universe!

Ye who accompany the bier unto its resting-place, and who pilot the Ship of Rf,  
advancing onwards unto the heights of Heaven!

Lord of the Shrine which standeth in the centre of the Earth!

### **Behold He is in me and I in Him!**

Mine is the radiance in which Ptah floateth over his firmament.

I travel upon high.

I tread upon the firmament of Nu.

I raise a flame with the flashing lightning of mine eye, ever rushing  
forward in the splendour of the daily glorified Rf, giving life to every creature that  
treadeth upon the Earth.

If I say come up upon the mountains,

The Celestial waters shall flow at my word;

13 See Tablet of Earth.

14 The Four Elemental Tablets.

15 Se “Liber O,” THE EQUINOX, vol. i. No. 2.

For I am Rf incarnate,

Khephra created in the flesh!

I am the living image of my Father Tmu, Lord of the City of the Sun!

The God who commands in in my mouth:

The God of Wisdom is in my heart:

My tongue is the sanctuary of Truth:

And a God sitteth upon my lips!

My Word is accomplished each day, and the desire of my heart realises itself like that of Ptah when he creates his works.

Since I am Eternal everything acts according to my designs, and everything obeys my words.

Therefore do Thou come forth unto Me from thine abode in the Silence, Unutterable Wisdom, All-light, All-power. Thoth, Hermes, Mercury, Odin, by

whatever name I call Thee, Thou art still Un-named and nameless for

Eternity! Come thou forth, I say, and aid and guard me in this Work of

Art. {177}

Thou, Star of the East that didst conduct the Magi. Thou art the same, all present in Heaven and in Hell. Thou that vibratest betwixt the Light and the Darkness Rising, descending, changing for ever, yet for ever the same!

The Sun is Thy Father!

Thy Mother the Moon!

The Wind hath borne Thee in its bosom:

And Earth hath ever nourished the changeless Godhead of Thy Youth.

Come Thou forth I say, come Thou forth,

And make all spirits subject unto me!

So that every spirit of the firmament,

And of the Ether of the Earth,

And under the Earth,

On dry land,

And in the Water,

Of whirling Air,

And of rushing Fire,

And every spell and scourge of God, may be obedient unto Me!

[She binds a black cord thrice round the sigil of the Spirit and veils it in black silk, saying:]

Hear me, ye Lords of Truth in the Hall of Themis, hear ye my words, for I am made as ye! I now purpose with the divine aid, to call forth this day and hour the Spirit of



Mercury, Taphthartharath, whose magical sigil I now bind with this triple cord of Bondage, and shroud in the black concealing darkness and in death! Even as I knot about this sigil the triple cord of Bondage, so let the Magic power of my will and words penetrate unto him, and bind him that he cannot move; but is presently forced by the Mastery and the Majesty of the rites of power to manifest here before us without this Circle of Art, in the magical triangle which I have provided for his apparition.

And even as I shroud from the Light of Day this signature of that Spirit Taphthartharath, so do I render him in his place blind, deaf and dumb.

That he may in no wise move his place or call for aid upon his Gods; or hear another voice save mine or my companions', or see another path before him than the one unto this place.

[Sigil is placed outside the circle by the assistant Magus of Art.]

And the reason of this my working is, that I seek to obtain from that spirit Taphthartharath the knowledge of the realm of Kokab, and to this end I implore the divine assistance in the names of Elohim Tzebaoth, Thoth, Metatron, Raphael, Michael, Beni Elohim, Tiriel.

[Chief resumes her seat. The three others pass to the West and point their swords {178} in menace at the veiled and corded sigil. The Assistant Magus then lifts the sigil on to the edge of the circle, and says:]

Who gives permission to admit to the Hall of Dual Truth this creature of sigils?

"Magus of Art." I, S.S.D.D., Soror of the Order of the Golden Dawn, Theorica Adepta Minora of the Order of the Rose of Ruby and the Cross of Gold!

"I.A.:" Creature of Sigils, impure and unconsecrate! thou canst not enter our Magic Circle!

"D.P.A.L.:" Creature of Sigils, I purify thee with Water.

"A.E.A.:" Creature of Sigils, I consecrate thee by Fire.

[Magus of Art in a loud voice cries "seven times" the name of the Spirit, vibrating strongly, and then says:]

Assistant Magus of Art, I command thee to place the sigil at the foot of the Altar.

"I.A.:" Mighty Magus of Art, all your commands shall be obeyed and all your desires shall be fulfilled.

[He does so. The Magus of Art, standing on the throne of the East, then proclaims:]

"

"THE INVOCATION."

O Thou mighty and powerful spirit Taphthartharath, I bind and conjure Thee very potently, that Thou do appear in visible form before us in the magical triangle without this Circle of Art. I demand that Thou shalt speedily come hither from Thy dark abodes and retreats, in the sphere of Kokab, and that Thou do presently appear before us in pleasing form, not seeking to terrify us by vain apparitions, for we are armed with words

of double power, and therefore without fear! and I moreover demand, binding and conjuring Thee by the Mighty Name of Elohim Tzebaoth, that Thou teach us how we may acquire the power to know all things that appertain unto the knowledge of Thoth who ruleth the occult wisdom and power. And I am about to invoke Thee in the Magical hour of TAFRAC, on this day, for that in this day and hour the great angel of Kokab, Raphael, reigneth \_\_\_\_ beneath whose dominion art Thou \_\_\_\_ and I swear to Thee, here in the hall of the twofold manifestation of Truth, that, as liveth and ruleth for evermore the Lord of the Universe; that even as I and my companions are of the Order of the Rose of Ruby and the Cross of Gold; that even as in us is the knowledge of the rites of power ineffable:

## **Thou SHALT**

this day become manifest unto visible appearance before us, in the magical triangle without this Circle of Art:

[It should now have arrived at the Magical Hour Tafrac, commencing at 8h. 32' P.M. If not, then the Adepti seat themselves, and await that time. When it is fulfilled, the Assistant Magus places the sigil on the Altar in the right quarter: the Magus advances {179} to the East of the Altar, lays her left hand upon it, in her right holding the sword with its point upon the centre of the sigil.

The Associate Magus holds the Magical Candle for her to read by: and the Magus of the Fires the Book of Invocations, turning the pages that she may read continually. She recites:]

Hear ye, ye lords of Truth, hear ye, ye invoked powers of the sphere of Kokab, that all is now ready for the commencement of this Evocation!

“ “THE POTENT EXORCISM.”

[To be said, assuming the mask or form of the Spirit Taphthartharath.]

Taw O Thou Mighty Spirit of Mercury, Taphthartharath! I bind,  
command and very potently do conjure Thee:

Peh By the Majesty of the terrible Name of  
Taw Vau Aleph Bet Tzaddi Mem-final Yod Heh Lamed Aleph  
The Gods of the Armies of the  
Mem-final Yod Heh Lamed Aleph Yod Nun Bet  
By and in the name of:

Lamed Aleph Koph Yod Mem

Great Archangel of God, that ruleth in the Sphere of Kokab, by and in the name of:

## **Lamed Aleph Peh Resh**

Great Angel of Mercury; by and in the Name of:

Lamed Aleph Yod Resh Yod Tet The Mighty Intelligence of Kokab;

By and in the Name of the Sephira Hod

And in the name of that thy sphere

## KOKAB

That Thou come forth here now, in this present day and hour, and appear in visible form before us; in the great magic triangle without this Circle of Art.

Taw I bind and conjure Thee anew: By the magical figures which are

traced upon the ground: By the Magic Seal of Mercury I bear upon my breast: By the Eight Magic Lamps that flame around me: By Thy seal and sigil which I bear upon my heart: that Thou come forth, here, now, in this present day and hour, and appear in visible and material form before us, in the great magic triangle without this Circle of Art.

Resh I bind and conjure thee anew: By the Wisdom of Thoth the

Mighty God: By the Light of the Magic Fire: By the Unutterable Glory of the Godhead within me: By all powerful names and rites:

that Thou come forth, here, {180} now, in this present day and hour, and appear in visible and material form before us, in the great magical triangle without this Circle of Art.

Taw I bind and conjure Thee anew: By the powers of Word and of

Will: By the Powers of Number and Name: By the Powers of Colour and Form: By the Powers of Sigil and Seal: That Thou come forth, here, now, in this present day and hour, and appear in visible and material form before us in the great magical triangle without this Circle of Art.

Resh I bind and conjure thee anew: By all the Magic of Light: By

the Ruby Rose on the Cross of Gold: By the Glory of the Sun and Moon: By the flashing radiance of the Magic Telesmata: By the Names of God that make Thee tremble every day! That Thou come forth, here, now, in this present day and hour, and appear in visible and material form before us in the great Magic triangle without this Circle of Art!

Taw But if thou art disobedient and unwilling to come:

Then will I curse Thee by the Mighty Names of God!  
And I will cast Thee down from Thy Power and Place!  
And I will torment Thee with new and terrible names!  
And I will blot out Thy place from the Universe;  
And Thou shalt "never" rise again!

So come Thou forth quickly, Thou Mighty Spirit

Taphthartharath, come Thou forth quickly from thy abodes and retreats! Come unto us, and appear before us in visible and material form within the great Magical triangle without this Circle of Art, courteously answering all our demands, and see Thou that Thou deceive us in no wise \_\_\_\_ lest \_\_\_\_

[Take up the veiled sigil and strike it thrice with the blade of the Magic sword, then hold it in the left aloft in the air, at the same time stamping thrice with the Right Foot.

Assistant Magus now takes sigil and places it in the North: S.S.D.D. returns to her seat, takes lotus wand (or Ibis sceptre) and says:]

The voice of the Exorcist said unto me, let me shroud myself in Darkness, peradventure thus may I manifest in Light.

I am an only Being in an abyss of Darkness, from the Darkness came I forth ere my birth, from the silence of a primal sleep. And the Voice of Ages answered unto my soul: "Creature of Mercury, who art called Taphthartharath! The Light shineth in Thy darkness, but thy darkness comprehendeth it not!"

Let the Mystic Circumambulation take place in the Path of Darkness, with the Magic Light of Occult science to guide our way!

[I.A. takes up sigil in left and candle in right. Starting at North they circumambulate once. S.S.D.D. rises, and passes round the Temple

before them, halting at the Gate of the West. Sigil bared by I.A.,

purified and consecrated: S.S.D.D., as Hiereus, assuming the mask of the

Spirit, strikes the sigil (now partly bared) "once" with the Magic Sword, and

says:] {181}

Thou canst not pass from concealment unto manifestation save by the virtue of the name Elohim! Before all things are the Chaos and the Darkness, and the Gates of the Land of Night. I am he whose name is Darkness; I am the Great One of the Paths of the Shades! I am the Exorcist in the midst of the exorcism: appear thou therefore without fear before me, for I am He in whom Fear is not!

Thou hast known me, so pass thou on!

[Magus of Art passes round to the Throne of the East, Assistant Magus re-veils the sigil and carries it round once more. They halt, bare, purify and consecrate sigil as before: they approach the Gate of the East. Sigil unveiled: S.S.D.D. smiting sigil once with lotus wand.]

Thou canst not pass from concealment unto manifestation save by virtue of the name of I.H.V.H. After the formless and the void and the Darkness cometh the knowledge of the Light. I am that Light which riseth in the Darkness: I am the Exorcist in the midst of the exorcism: appear Thou therefore in Visible Form before me, for I am the wielder of the forces of the Balance.

Thou hast known me now, so pass Thou on unto the Cubical Altar of the Universe!

[Sigil re-veiled, and conducted to altar, placed on West of triangle;

S.S.D.D. passes to Altar holding sigil and sword as before. On her right hand is AE.A. with the Magic Candle: on her left is D.P.A.L. with the ritual. Behind her to the East of the Magica{I} Cauldron is I.A. casting into the milk at each appropriate moment the right

ingredient. Afterwards, as S.S.D.D. names each Magical Name, I.A. draws in the perfected Hellbroth the sigils, &c., appropriate thereunto: at which time S.S.D.D. recites the:]

“ “STRONGER AND MORE POTENT”  
“ “CONJURATION.”

Come forth! Come forth! Come forth unto us, Spirit of Kokab Taphthartharath, I conjure Thee! Come! Accept of us these magical sacrifices, prepared to give Thee body and form.

Herein are blended the magical elements of Thy body, the symbols of Thy mighty being. For the sweet scent of the mace is that which shall purify Thee finally from the Bondage of Evil.

And the heat of the magical fire is my will which volatilises the gross matter of Thy Chaos, enabling thee to manifest Thyself in pleasing form before us.

And the flesh of the serpent is the symbol of Thy body, which we destroy by water and fire, that it may be renewed before us.

And the Blood of the Serpent is the Symbol of the Magic of the Word Messiah, whereby we triumph over Nahash.

And the all-binding Milk is the magical water of Thy purification. {182}  
And the Fire which flames over all [assistant lights Hell-broth] is the utter power of our sacred rites!

Come forth! Come forth! Come forth unto us, Spirit of Mercury, O Taphthartharath. I bind and conjure Thee by Him that sitteth for ever on the Throne of Thy Planet, the Knower, the Master, the All-Dominating by Wisdom, Thoth the Great King, Lord of the Upper and the Lower Crowns! I bind and conjure Thee by the Great Name

## **IAHDONHI**

Whose power is set flaming above Thy Palaces, and ruleth over Thee in the midst of Thy gloomy Habitations.

And by the powers of the mighty letter Beth: which is the house of our God, and the Crown of our Understanding and Knowledge.

And by the great Magic Word

## **StiBeTTChePhMeFShiSS**

which calleth Thee from Thy place as Thou fleest before the presence of the Spirit of Light and the Crown! And by the name

ZBaTh,

which symbolises Thy passage from Mercury in Gemini unto us in Malkuth:

**Come forth, come forth, come forth!**

Taphthartharath!

In the name of IAHDONHI:

I invoke Thee: appear! appear!

Taphthartharath!

In the name of Elohim Tzebaoth!

I invoke Thee: appear! appear!

Taphthartharath!

In the Name of Mikhfel:

I invoke Thee: appear! appear!

Taphthartharath!

In the Name of Raphael:

I invoke Thee: appear! appear!

Taphthartharath!

In the Name of Tiriel:

I invoke Thee: appear! appear!

Taphthartharath!

In the Name of Asboga:

I invoke Thee: appear! appear!

Taphthartharath! {183} In the Name of Din and Doni:

I invoke Thee: appear! appear!

Taphthartharath!

In the Name of Taphthartharath:

I invoke Thee: appear! appear!

O Thou Mighty Angel who art Lord of the 17<sup>th</sup> Degree of Gemini, wherein now Mercury takes refuge, send thou unto me that powerful but blind force in the form of Taphthartharath. I conjure thee by the Names of Mahiel and Onuel, they who rejoice.

Come forth unto us therefore, O Taphthartharath, Taphthartharath, and appear thou in visible and material form before us in the great Magical triangle without this Circle of Art! And if any other Magus of Art, or any other school than ours, is now invoking Thee by potent spells; or if Thou art bound by Thy vow, or Thy duties, or the terrible bonds of the Magic of Hell; then I let shine upon Thee the glory of the symbol of the Rose and the Cross; and I tell Thee by that symbol that Thou art free of all vows, of all bonds, for what time Thou comest hither to obey my will!

Or if any other Master or Masters of the Magic of Light of the Order of the Rose of Ruby and the Cross of Gold is now binding and invoking Thee by the supreme, absolute and fearful power of this our Art: then I command and conjure Thee by every name and rite already rehearsed that Thou send unto us an ambassador to declare unto us the reason of Thy disobedience.

But if Thou art yet disobedient and unwilling to come, then will I curse Thee by the Mighty Names of God, and I will cast Thee forth from Thy Power and Place. And I will torment Thee by horrible and terrible rites. And I will blot out Thy place from the Universe and Thou shalt NEVER rise again!

So come Thou forth, Thou Spirit of Mercury, Taphthartharath, come Thou forth quickly, I advise and command Thee.

Come Thou forth from Thy abodes and retreats. Come Thou forth unto us, and appear before us in this Magical triangle without this Circle of Art: in fair and human form, courteously answering in an audible voice all of our demands. As is written:

“Kiss the Son lest He be angry! If His anger be kindled, yea, but a little \_\_\_\_ Blessed are they that put their trust in Him!”

[The Mighty Magus of Art lifts up the sigil towards Heaven, tears off from it the Black Veil, and cries:]

Creature of Kokab, long hast Thou dwelt in Darkness! Quit the Night and seek the Day!

[Sigil is replaced to West of the triangle; Magus holds the Sword erect (point upwards) over its centre, and lays her left hand upon it, saying:]

**{184}**

By all the names, powers and rites already rehearsed, I conjure Thee thus unto visible apparition:

KHABS AM PEKHT.

KONX OM PAX.

LIGHT IN EXTENSION.

[Saith the Magus of Art:]

As the Light hidden in Darkness can manifest therefrom,

*SO SHALT THOU*

become manifest from concealment unto manifestation!

[The Magus of Art takes up the sigil, stands at East of Altar facing West, and says:]

“ THE CONJURATION OF THE INTELLIGENCE TIRIEL.”

Tiriel, Angel of God, in the name of

*IAHDONHI*

I conjure thee send thou unto us this spirit TAPHTHARTHARATH.

Do thou force him to manifest before us without this Circle of Art.

Tiriel, in the name of Elohim Tzebaoth, send to us in form material this

spirit Taphthartharath.

Tiriël, in the name of Beni Elohim, send to us in form material this spirit Taphthartharath.

Tiriël, in the name of Michael, send to us in form material this spirit Taphthartharath.

Tiriël, in the name of Raphael, send to us in visible form this spirit Taphthartharath.

Tiriël, in the name of Hod, send to us in visible form this spirit Taphthartharath.

O Tiriël, Tiriël: in all the mighty signs, and seals, and symbols here gathered together, I conjure thee in the Name of the Highest to force this Spirit Taphthartharath unto visible manifestation before us, in the great triangle without this Circle of Art.

[The Magus now places the sigil between the mystic pillars, and attacks it as Enterer, directing upon it her whole will: following this projection by the sign of silence. If he does not yet appear, then repeat the invocation to Tiriël from the throne of the East. This process may be repeated thrice. But if not even then the Spirit come, then an error hath been committed, in which case replace Sigil on altar, holding sword as usual, and say:]

“ “THE PRAYER UNTO THE GREAT GOD OF HEAVEN.”

O ye great Lords of the Hall of the Twofold Manifestation of Truth, who preside over the weighing of the Souls in the Place of Judgment before

AESHOORI, {185} Give me your hands, for I am made as ye! Give me your hands, give me your magic powers, that I may have given unto me the force and the Power and the Might irresistible, which shall compel this disobedient and malignant spirit, Taphthartharath, to appear before me, that I may accomplish this evocation of arts according to all my works and all my desires. In myself I am nothing: in ye I am all self, and exist in the selfhood of the Mighty to Eternity! O Thoth, who makest victorious the word of AESHOORI against his adversaries, make thou my word, who am Osiris, triumphant and victorious over this spirit:

**Taphthartharath**

Amen.

[Return to place of the Hierophant, and repeat, charging. He now will certainly appear.

But so soon as he appears, again let the sigil be purified and censured by the Magus of Art. Then removing from the middle of the sigil the Cord of Bondage, and holding that sigil in her left hand, she will smite with the flat blade of her magic sword, saying:]

By and in the Names of IAHDONHI, Elohim Tzebaoth, Michael, Raphael and Tiriël: I invoke upon thee the power of perfect manifestation unto visible appearance!

[I.A. now takes up the sigil in his right hand and circumambulates thrice. He places sigil on the ground at the place of the spirit. S.S.D.D., from the place of the Hierophant, now recites (I.A. with sword guarding the place of the spirit, D.P.A.L. holding the Book; and AE.A. holding the magical candle for her to read by)]



“AN EXTREMELY POWERFUL CONJURATION.”

Behold! Thou Great Powerful Prince and Spirit, Taphthartharath, we have conjured Thee hither in this day and hour to demand of Thee certain matters relative to the secret magical knowledge which may be conveyed to us from Thy great master Thoth through Thee. But, before we can proceed further, it is necessary that Thou do assume a shape and form more distinctly material and visible. Therefore, in order that Thou mayest appear more fully visible, and in order that Thou mayest know that we are possessed of the means, rites, powers and privileges of binding and compelling Thee unto obedience, do we rehearse before Thee yet again the mighty words; the Names, the Sigils, and the Powers of the conjurations of fearful efficacy:

and learn that if Thou wert under any bond or spell, or in distant lands or elsehow employed, yet nothing should enable Thee to resist the power of our terrible conjuration; for if Thou art disobedient and unwilling to come, we shall curse and imprecate Thee most horribly by the Fearful Names of God the Vast One; and we shall tear from Thee Thy rank and Thy {186} power, and we shall cast Thee down unto the fearful abode of the chained ones and shells, and Thou shalt never rise again!

Wherefore make haste, O Thou mighty spirit Taphthartharath, and appear very visibly before us, in the magical triangle without this Circle of Art.

I bind and conjure Thee unto very visible appearance in the Divine and  
Terrible Name

**IAHDONHI,**

By the Name IAHDONHI,  
And in the Name IAHDONHI,

I command Thee to assume before us a very visible and material Form.

By and in the Mighty Name of God the Vast One.

*ELOHIM TZEBAOTH,*

And in the Name ELOHIM TZEBAOTH,  
And by the Name ELOHIM TZEBAOTH,

I bind and conjure Thee to come forth very visibly before us.

I bind and conjure Thee unto more manifest appearance, O thou Spirit, Taphthartharath.

By the Name of MICHAEL,  
And in the Name of MICHAEL,  
By and in that Name of MICHAEL,

I bind and conjure Thee that Thou stand forth very visibly, endowed with an audible voice, speaking Truth in the Language wherein I have called Thee forth.

Let IAHDONHI, ELOHIM TZEBAOTH, MICHAEL, RAPHAEL, BENI ELOHIM, TIRIEL, ASBOGA, DIN, DONI, HOD, KOKAB and every name and spell and scourge of God the Vast One bind Thee to obey my words and will.

Behold the standards, symbols and seals and ensigns of our God: obey and fear them,  
O Thou mighty and potent Spirit, Taphthartharath!

Behold our robes, ornaments, insignia and weapons: and say, are not these the things  
Thou fearest?

Behold the magic fire, the mystic lamps, the blinding radiance of the Flashing Tablets!

Behold the Magical Liquids of the Material Basis; it is these that have given Thee Form!

Hear thou the Magical Spells and Names and chants which bind Thee!

Taphthartharath!

Taphthartharath!

Taphthartharath!

Taphthartharath!

Taphthartharath!

Taphthartharath!

Taphthartharath!

Arise! Move! Appear! {187} Zofcar Eca od Zodamerahnu odo kikalŠ

Imayah piapŠ piamoel od VAOAN!

[If at this time that spirit be duly and rightly materialized, then pass

on to the request of the Mighty Magus of Art; but if not, then doth the Magus of Art  
assume the God form of Thoth, and say:]

Thou comest not! Then will I work and work again. I will destroy Thee and uproot Thee  
out of Heaven and Earth and Hell.

Thy place shall be come empty; and the horror of horrors shall abide in Thy heart, and I  
will overwhelm Thee with fear and trembling, for "SOUL mastering Terror" is my Name.

[If at this point he manifest, then pass on to the final Request of the Mighty Magus of  
Art; if not, continue holding the arms in the sign of Apophis.]

Brother Assistant Magus! Thou wilt write me the name of this evil serpent, this spirit  
Taphthartharath, on a piece of pure vellum, and thou shalt place thereon also His seal  
and character; that I may curse, condemn and utterly destroy Him for His disobedience  
and mockery of the Divine and Terrible Names of God the Vast One.

[Assistant Magus does this.]

Hear ye my curse, O Lords of the Twofold Manifestation of Thmaist.

I have evoked the Spirit Taphthartharath in due form by the formulae of

Thoth.

But He obeys not, He makes no strong manifestation.

Wherefore bear ye witness and give ye power unto my utter condemnation  
of the Mocker of your Mysteries.

I curse and blast Thee, O thou Spirit Taphthartharath. I curse Thy life and blast Thy  
being. I consign Thee unto the lowest Hell of Abaddon.

By the whole power of the Order of the Rose of Ruby and the Cross of Gold \_\_\_\_ for that Thou hast failed at their behest, and hast mocked by Thy disobedience at their God-born knowledge \_\_\_\_ by that Order which riseth even unto the white throne of God Himself do I curse Thy life and blast Thy being; and consign Thee unto the lowermost Hell of Abaddon!

In the Names of IAHDONHI, Elohim Tzebaoth, Michael, Raphael, Beni Elohim and Tiriel:

I curse Thy Life And Blast Thy Being! Down! Sink down to the depths of horror.

By every name, symbol, sign and rite that has this day been practised in this Magic Circle: by every power of my soul, of the Gods, of the Mighty Order to which we all belong!

I curse Thy Life And Blast Thy Being! Fall, fall down to torment unspeakable!

If Thou dost not appear then will I complete the fearful sentence of this curse. {188}

God will not help Thee. Thou, Thou hast mocked His Name.

[Taking the slip of vellum and thrusting it into the magical Fire.]

I bid Thee, O sacred Fire of Art, by the Names and Powers which gave birth unto the Spirit of the Primal Fire: I bind and conjure Thee by every name of God, the Vast One, that hath rule, authority and dominion over Thee; that Thou do spiritually burn, blast, destroy and condemn this spirit Taphthartharath, whose name and seal are written herein, causing Him to be removed and destroyed out of His powers, places and privileges: and making Him endure the most horrible tortures as of an eternal and consuming Fire, so long as He shall come not at my behest!

The Earth shall suffocate Him, for mine are its powers, and the Fire shall torment Him, for mine is its magic. And Air shall not fan Him, nor Water shall cool Him. But Torment unspeakable, Horror undying, Terror unaltering, Pain unendurable; the words of my curse shall be on Him for ever; God shall not hear Him, nor holpen Him never, and the curse shall be on Him for ever and ever!

[So soon as he shall appear, extinguish that fire with consecrated water, and cry:]

O, Thou Mighty Spirit Taphthartharath, forasmuch as Thou art come, albeit tardily, do I revoke my magic curse, and free Thee from all its bonds save only from those that bind Thee here!

[He having appeared, the "Assistant Magus of Art" holds aloft his sword, saying:]

Hear ye, Great Lord of the Hall of Dual Truth; Hear ye, Immortal Powers of the Magic of Light, that this Spirit Taphthartharath hath been duly and properly invoked in accordance with the sacred rites of Power Ineffable.

[The "Mighty Magus of Art" now says:]

O ye Great Lords of the Glory and Light of the radiant Orb of Kokab; ye

in whom are vested the knowledge of the Mighty powers, the knowledge of all the hidden Arts and Sciences of Magic and of Mystery! Ye! Ye! I invoke and conjure! Cause ye this mighty Serpent Taphthartharath to perform all our demands: manifest ye through him the Majesty of your presences, the divinity of your knowledge, that we may all be led yet one step nearer unto the consummation of the Mighty Work, one step nearer unto the great white throne of the Godhead; and that, in so doing, "His" being may become more glorified and enlightened, more capable of receiving the Influx of that Divine Spirit which dwells in the heart of Man and God!

[S.S.D.D. now formulates the desires as follows:]

O thou Great Potent Spirit Taphthartharath, I do command and very potently conjure thee by the Majesty of Thoth, the Great God, Lord of Amena, King and Lord Eternal of the Magic of Light:

That Thou teach unto us continually the Mysteries of the Art of Magic, declaring unto us now in what best manner may each of us progress towards the accomplishment of the Great Work. Teach us the Mysteries of all the Hidden Arts and Sciences which are under the Dominion of Mercury, and finally swear Thou by the Great Magic Sigil {189} that I hold in my hand, that thou wilt in future always speedily appear before us; coming whensoever Thy sigil is unveiled from its yellow silken covering; and manifesting whensoever we enable Thee by the offerings and sacrifices of Thy nature! To the end that Thou mayest be a perpetual link of communication between the Great God Thoth under his three forms and ourselves.

" "THE FINAL ADMONITION."

O Thou mighty and potent prince of Spirits Taphthartharath: forasmuch as Thou hast obeyed us in all our demands, I now finally bind and conjure Thee:

That Thou hereafter harm me not, or these my companions, or this place, or aught pertaining unto all of us: that Thou faithfully do perform all those things even as Thou hast sworn by the great and all-powerful Names of God the Vast One; and that Thou dost deceive us in nothing, and forasmuch as Thou has been obedient unto our call, and hast sworn to obey our commands:

Therefore do Thou feel and receive these grateful odours of the fine perfumes of our Art, which are agreeable unto Thee.

[Magus of Fires burns much incense.]

And now I say unto Thee, in the name of IHSVH, depart in peace unto Thy habitations and abodes in the invisible. I give unto Thee the blessing of God in the Name of IAHDONHI: may the influx of the Divine Light inspire Thee and lead Thee unto the ways of peace!

Let there be peace betwixt us and Thee; and come Thou hastily when we invoke and call Thee:

Shalom! Shalom! Shalom!

[Reverse circumambulations and closing rituals of Mercury, &c. &c.]

In the Order of the Golden Dawn many consecrations were made use of upon the lines laid down in Book Heh , such as the Consecration of the Lotus Wand, the Rose Cross and the Magical Sword; these, however, we will omit, substituting in their place one carried out by P. himself, and called:

*TALISMAN OF FIRE OF JUPITER WITH RITUAL*

*THE INVOCATIONS PROPER TO THE CONSECRATION*

OF A FLASHING TABLET OF THE EAGLE KERUB OF JUPITER.

**PART I.**

The Hall is first purified by the banishing rituals of Pentagram and Hexagram.

Next by Fire and by Water. {190}

The General Exordium follows; then,  
The Exordium.

I, P., with the help of Q.F.D.R. and T.T.E.G, am come hither to consecrate a talisman of the Eagle Kerub of Jupiter that it may be powerful to heal the sick, to alleviate pain, to give health and strength. And I swear, in the presence of the Eternal Gods, that, as liveth the Lord of the Universe and my own Higher Soul, I will so create a dweller for this talisman that it shall be irresistible to heal the sick, to alleviate pain, to give health and strength: to the welfare of mankind and the glory of God.

[I invoke the Higher by the first prayer in 5ø = 6ø, and make the sign of the Cross on the talisman.

Purify talisman, Fire and Water.

The Invoking ritual of the Hexagram of Jupiter is performed.]

“ “THE GREAT INVOCATION OF AMOUN.”<sup>16</sup>

Hail unto Thee, Lord of Mercy! Hail, I say, unto Thee, the Father of the Gods!

O Thou, whose golden plumes stream up the sky in floods of light divine!  
Thou, whose head is as a sapphire, or the vault of the unchanging sky!  
Thou, whose heart is pitiful; where the Rose Dawn shines out amid the  
gold!

Thou, unchanging and unchangeable;  
Whom the Eagle follows; whom the Serpent doth embrace;  
O Thou that standest on the Scorpion!  
Thee, Thee, Thee, Thee, I invoke!  
O Thou! from whom the Universe did spring!  
Thou, the All-Father, Thou whose plumes of power rise up to touch the  
Throne of the Concealed!

Mighty! Merciful! Magnificent!  
Thee, Thee, Thee, Thee, I invoke!

Behold! Thou hast lifted up Thy Voice and the hills were shaken! Yea,  
Thou didst cry aloud and the everlasting hills did bow! They fled away; they were not!  
And Thine Awful Sea rolled in upon the Abyss!

For Thou didst look upon my face and say: Thou art my Son, this day have I begotten  
Thee!

Yea, O my Father, Thou hast spoken unto me and said: "Sit thou on my  
right hand!" {191}

But I have covered my face. I have hidden myself. I have knelt before Thee in the  
Glory of Thy face!

Arise, Lord God, arise and shine! I am To-Day and I am Yesterday! I am the Brother of  
the Golden Dawn!

In the Chariot of Life is my seat, and my horses course upon the firmament of Nu!

Come unto me, O my Father, for I know Thy Name!

*AMOUN!*

[Vibrate by formulae of the Middle Pillar and of the Mystic Circumambulation.]

16 During the great invocation of Amon and Toum Maal T.T.E.G. and  
Q.F.D.R. respectively charge the talisman with Enterer sign.  
In Part I, T.T.E.G. will imagine herself throughout as clothed with a violet light and  
between two mighty pillars, of smoke and flame.

A white light must pervade the violet from  
above.

Her station is in the place of Jupiter.

I invoke Thee, the Terrible and Invisible God!

I call Thee from the azure Throne!

I raise my voice in the Abyss of Water!

I raise my soul to contemplate Thy Face!

*AMOUN!*

Come unto me! Hear me! Appear in splendour unto these who worship at Thy Feet!

For who am I before Thy Face? What is man, that Thou art mindful of him; or the Son  
of Man that Thou visitest him! Thou hast made him a little lower than the Elohim \_\_\_\_  
Thou hast Crowned him with Glory and Honour!

*AMOUN!*

**Hear me! Come unto me!**

In myself I am nothing \_\_\_\_ in Thee I am All Self! Dwell Thou in me, and bring me to that  
Self which is in Thee!

*AMOUN!*

O my Father! my Father! the Chariots of Ishrael, and the horsemen thereof!

[All bow in adoration. Standing in the Sign of Osiris slain, say:]  
I am the Abi-agnus, the Slain Lamb in thy Mountain, O Lord Most High!  
I am the Strength of the Race of Men, and from me is the Shower of the  
Life of Earth!

I am Amoun, the Conceal'd One: the Opener of the Day am I!  
I am Osiris Onnophris, the Justified One. I am the Lord of Life  
triumphant over death! There is no part of me that is not of the Gods.

I am the Preparer of the Pathway: the Rescuer unto the Light!  
Out of the Darkness let the Light arise!  
[Raise hands to heaven.]  
Thou hast been blind and dead, O creature of talismans! Now I say unto  
Thee, Receive thy Life! Receive thy Sight!

I am the Reconciler with the Ineffable!  
I am the Dweller of the Invisible!  
“LET THE WHITE BRILLIANCE OF THE”  
“DIVINE SPIRIT”  
“DESCEND!” {192}

[Lower hands. Touching talisman with white end of Wand.]  
Be thou a living creature! Whose mind is open unto the Higher!  
Be thou a living creature! Whose heart is a centre of Light.  
Be thou a living creature! Whose body is the Temple of the Rosy Cross.

**In the number 21, in the name Heh Yod Heh Aleph , in the name**

Heh Vau Shin Taw Yod 17, in the Pass-Word INRI, I declare that I have created thee, a  
living Spirit of this Sphere of Tzedeq, to do my will, and work thine own salvation!

Let us analyse the Key-Word.

“Chief:” I.

“2<sup>nd</sup>:” N.

“3<sup>rd</sup>:” R.

“All:” I.

“Chief:” Yod. Yod .

“2<sup>nd</sup>:” Nun. Nun .

“3<sup>rd</sup>:” Resh. Resh .

“All:” Yod. Yod .

“Chief:” Virgo, Isis, Mighty Mother.

“2<sup>nd</sup>:” Scorpio, Apophis, Destroyer.

“3<sup>rd</sup>:” Sol, Osiris, Slain and Risen.

“All:” Isis, Apophis, Osiris.

Iota Alpha Omega (All give the sign of the Cross). “Chief, 2<sup>nd</sup> and 3<sup>rd</sup> Adepts:”

The Sign of Osiris Slain.

(“Chief:” L. The Sign of the mourning of Isis.)

17 WEH NOTE: This is probable a typo for Heh  
Vau Shin Heh Yod .

(“2<sup>nd</sup> Adept:” V. The Sign of Typhon Destroyer.)

("3<sup>rd</sup> Adept:" X. The Sign of Osiris Risen.)  
"All:" LVX., Lux, The Light of the Cross.

## PART II.18

Purify talisman with Water and Fire.

The Invocation of Water is made as in 3ø = 8ø and by the Enochian  
Keys 10, 4, 11, 12 in E., W., N., S. respectively Invocation Scorpio

(sigma lambda eta iota ).19

" "The Invocation of the Great God Toun Maal"

O Thou! Majesty of Godhead!

Toun Maal! Thee, Thee I invoke! {193}

Lord of Amenta! Lord of Enemehitt!

o thou! Whose head is golden as the sun, and thy nemyss as the night sky-blue!

Thou who art as rugged as the wind!

Who formulatest wonders in the world!

Thou unchangeable as Ta-Ur!

Thou, mutable as water!

Changing ever, and ever the same!

Thou, girt about with the Waters of the West as with a garment!

Thou, who art, in the Beneath as in the Above, like to Thyself!

Reflector! Transmuter! Creator!

Thee, Thee, I invoke!

Behold, I have set my feet in the West, as Rf that hath ended his work!

Toun goeth down into thy Waters, and the daylight passeth, and the  
shadows come!

But I, I pass not, nor go down!

The light of my Godhead gleams ever in Thy glowing skies;

Horus is my Name, and the City of Darkness is my House:

Thoth is on the prow of my Bark and I am Khephera that giveth Light!

Come unto me! Come unto me, I say, for I am He that standeth in Thy  
place!

Behold! ye gathering eagles in the Sky! I am come into the West! I am lifted up upon  
your wings! Ye that follow the bier to the place of Rest. Ye that mourn Osiris in the  
dusk of things!

Behold He is in Me and I in Him!

I am He that ruleth in Amenta!

In Sleei (sigma lambda eta iota ) is my rule, and in Death is my dominion!

Mine are the eagles that watch in the Eye of Horus!

Mine is the Bark of Darkness, and my power is in the Setting Sun!

I am the Lord of Amenta!



Toum Maal is My Name!  
Hail unto Thee! Hail unto Thee! O mine eagle of the glowing West!  
Toumathph!  
[Vibrate by the formulae of the Middle Pillar and of the Mystic  
Circumambulation.]

O crowned with darkness! Mother-bird of the Holy Ones! O golden-headed Soul of  
sleep! O firm, enduring shoulders! O body of blue and golden feathers! O darkening  
feet, as of the skies of night! O mighty Power of claws and beak, invincible, divine!

O great and glistening Wings! {194}  
Ride hither on the Storm!  
18 In Part II. Q.F.D.R. will imagine herself as a blue eagle  
between two mighty pillars. White light pervades the blue from above. Her station is  
in the West.  
19 See "777". Egyptian name of Scorpio.  
Toumathph!  
[Vibrate by the formulae of the Middle Pillar and of the mystic  
Circumambulation.]

Across the gloomy waters  
From the land of the Setting Sun  
Thou art come, Thou art come, for the Words of my Mouth are mighty words.  
Come, for the guests are ready, and the feast is spread before Thee!  
Come, for the destined spouse awaits Thy kiss!  
With roses and with wine, with light and life and love! The soul of  
Tzedeq waits! Come then, O come to me!

For I know that my Redeemer liveth, and that He shall stand at the latter day upon the  
earth.

I have fought upon earth for good. I am purified. I have finished my course, I have  
entered into the invisible! I am Osiris Onnophris the Justified One. I am the Lord of Life  
Triumphant over Death! There is no part of me that is not of the Gods.

I am the Preparer of the Pathway: the Rescuer unto the Light!  
Out of the Darkness let the light arise!  
[Raise hands to heaven.]  
Thou hast been blind and dead, O creature of talismans! Now I say unto  
thee: Receive thy life! Receive thy Sight!

I am the Reconciler with the Ineffable!  
I am the Dweller of the Invisible!  
"LET THE WHITE BRILLIANCE OF THE"  
"DIVINE SPIRIT"  
"DESCEND!"

## PART III.

“ “The Chymical and Hermetic Marriage of the Eagle of the Waters”  
“ “with the Soul of Jupiter.”

[Purify the talisman with Water and Fire.]

“Q.F.D.R..:” I am the Eagle of the Waters, and my Power is in the West! “T.T.E.G:” I am the Soul of Jupiter: in the sphere of Tzedeq is my name confessed!

“P.:” I am the Reconciler between you!

“Q.F.D.R..:” My Power is to give peace and sleep!

“T.T.E.G:” My Power is to give strength and health!

“P.:” I am the Reconciler between you!

“Q.F.D.R..:” Toun Maal hath made me to this end!

“T.T.E.G:” Amoun hath made me to this end!

“P.:” I am the Reconciler between you! {195} “Q.F.D.R..:” Pain could not dwell before us if we wed. “T.T.E.G:” Death could not come where we are if we wed.

“P.:” I am the Reconciler between you!

“Q.F.D.R..:” My robes were blue: where is their azure gone?

“T.T.E.G:” My robes were violet: is their purple past?

“P.:” I am the Reconciler between you!

“Q.F.D.R..:” I am the eagle: and my form remains.

“T.T.E.G:” I am the square: and still the square abides.

“P.:” I am the Reconciler between you!

[“Q.F.D.R..” and “T.T.E.G” together in grip of 5ø = 6ø over the

Talisman:

We were two: are we not made one?

“P.:” I am the Reconciler between you!

O Maker and Creator and Preserver!

Hear us who call Thee!

Mighty Lord of Life, who hast given us life and love, who is like  
unto Thee?

O God! hear us when we call!

Pray Thou for us, that we may be made one!

Unto God the Vast One let Thy prayer ascend!

[The Magician shall kneel down and say:]

Unto Thee, sole wise, sole mighty, sole merciful One, be the praise and the glory for ever and ever! Who hast permitted me to glean in Thy field! To gather a spark of Thine unutterable light! To form two mighty beings from the spheres of Thy dominion! To make them one by the operation of Thy Divine Wisdom!

Grant that this Eagle Kerub in the Sphere of Jupiter may be indeed mighty on the Earth!  
To heal the sick, to strengthen the infirm, to quiet the pain of mortal men!

Grant that this work be unto it for a salvation, and a very invocation of Thy Light Divine,  
and a very link with the Immortal Soul of Man!

Let it be pure and strong, that at last it may attain even unto the  
eternal Godhead in the veritable

KHABS AM PEKHT!  
KONX OM PAX!  
LIGHT IN EXTENSION!

### **AMEN.**

And for ourselves we pray, that this work of mercy that we have wrought to-night be for  
us a link with thy Divine Mercy, that we may be merciful, even as Thou art merciful, O  
our Father which art in Heaven!

That the Benignant Eye of the Most Holy and Concealed, the Ancient One of Days, may  
open upon us, unto the glory of Thine Ineffable Name.

“AMEN.” {196}

Let us finally invoke the Divine Light upon this gentle spirit we have created, that its  
paths may be light, and its way unto the White Glory sure!

By Sacrifice of Self shalt thou attain!  
By mercy and by peace shall be thy path!  
For I know that My Redeemer liveth and that He shall stand at the latter  
day upon the earth.

Be thy Mind open unto the Higher!  
Be thy Heart the Centre of Light!  
Be thy Body the Temple of the Rosy Cross!  
And now I finally invoke upon thee power and might irresistible: to heal the sick, to  
alleviate pain, to strengthen and to restore to health!

21. AHIH. IHSHVH. INRI.

V.H. Soror Q.F.D.R., I now deliver into thy charge this pure and powerful talisman!

See thou well how thou dost acquit thyself herein!  
Keep it with reverence and love as a thing holy!  
Keep it in purity and strength!  
Let the dew of heaven descend upon it in the night season!  
Let this sacred perfume be burnt before it in the heat of day!  
At frequent times do this; and especially after thou has employed it in  
a work of love.

And if thou dose treat it ill, if thou dost use it unworthily, if thou dost expose it to the  
gaze of the profane, then let its spirit return unto the God that give it, and let its power

be assumed by its evil and aversive antithesis to become a dreadful vampire, ever to prey upon thee, that the Vengeance of the Gods may drink its fill.

But, and if thou does well and faithfully, ye shall be unto each other as a support and a blessing, and the Blessing of God the Vast One shall be ever upon you in his name

**:Heh Vau Shin Heh Yod**

And now in and by this very name I license all spirits to depart, save that One whose Dual Nature I have bound herein. But let them depart in peace to their Divine Orders in the name of Jeovah Jeovaschah! and let them be ever ready to come when they are called!

**:Mem-final Lamed Shin Heh Taw Aleph**

:Mem-final Lamed Shin

Fra: P. constructed many other talismans besides this, a Flashing Tablet of the Eagle Kerub of Jupiter for the purpose {197} of curing a certain Lady I\_\_\_\_, mother of Soror Q.F.D.F., of a serious illness. Extraordinary were its results. For having carefully celebrated the ritual he instructed Soror Q.F.D.R. to feed the talisman with incense, and water it with dew. This she neglected to do, the result being that when she placed the talisman on her sick mother, this venerable old lady was seized with a violent series of fits, and nearly died. Q.F.D.R., however, reconsecrated the talisman, the result being that the Lady I\_\_\_\_ speedily recovered the whole of her former strength, and survived to the ripe old age of ninety-two.

With a similar talisman, too hurriedly prepared, he cured the pain in the leg of a certain friend of his; but forgetting to close the circle he found himself afflicted, exactly twenty-four hours later, by a similar pain, but in the opposite leg to the one in which his friend had suffered.

On very much the same lines as the foregoing, P. invoked into manifest appearance in the early autumn of 1899 the mighty but fallen spirit Buer, to compel his obedience unto the restoring of the health of Frater I.A.; and many other workings were also accomplished about this period. More important than any such dealings with the Paths is his progress in the Middle Pillar. In this connection we shall include Frater I.A.'s ritual for "The Magical Invocation of the Higher Genius."

## **THE MAGICAL INVOCATION OF THE HIGHER**

### ***GENIUS.***

(According to the Formulae of the Book of the Voice of Thoth.)

[The ceremony Enterer is the Sphere of Sensation. The Hierophant is the Augoeides. The officers are the Divine Sephiroth invoked. The Enterer is the natural man.]

[First let the symbols in the Sphere of Sensation be equilibrated. This is the Opening of the Hall of Truth.] {198}

“ “The First Invocation.”

Come forth unto me, Thou that art my true Self: my Light: my Soul! come forth unto me: Thou that art crowned with Glory: That art the Changeless:

The Un-nameable: the Immortal Godhead, whose Place is in the Unknown: and whose Dwelling is the Abode of the Undying Gods. Heart of my Soul; self-shining Flame, Glory of Light, Thee I invoke. Come forth unto me, my Lord: to me, who am Thy vain reflection in the mighty sea of Matter! Hear Thou, Angel and Lord! Hear Thou in the habitations of Eternity; come forth; and purify to Thy Glory My mind and Will! Without Thee am I nothing; in Thee am I All-self existing in Thy Selfhood to eternity!

[Close now the channels to the Ruach of the Material senses: endeavouring at the same time to awaken the Inner sight and hearing.

Thus seated, strive to grasp the same ray of the Divine Glory of the selfhood: meditating upon the littleness and worthlessness of the natural man: the vanity of his desires, the feebleness of his boasted Intellect. Remember that without That Light, naught can avail thee to true progression: and that alone by purity of Mind and Will canst thou ever hope to enter into that Glory. Pray then for that purification, saying in thy heart:]

“ “First purification and consecration of the candidate by Fire and Water.”

“Water:” Purify me with hyssop, and I shall be clean: Wash me, and I shall be whiter than snow.

“Fire:” O send forth Thy light and Thy Truth, let them lead me, let them guide me unto Thy Holy Hill, to Thy Dwelling-place!

I stand before the Beautiful Gate: before the mighty Portal of the Universe: at my Right Hand a Pillar of Fire; and at my left a Pillar of Cloud. At their bases are the dark-rolling clouds of the Material Universe: and they pierce the Vault of the Heavens above. And ever upon their summits flame the Lamps of their Spiritual Essence!

Thou that livest in the Glory beyond that Gate: Heart of my Soul; Thee I Invoke! Come Thou forth unto me, who art my very Selfhood; mine Essence, my Light: and do Thou guard me and guide me through the Manifold Paths of Life: that I may at length become one with Thine Immortal and Imperishable Essence!

Unto Thee, Sole Wise, Sole Mighty, and Sole Eternal one, be Praise and Glory for Ever; Who hast permitted me to enter so far in the Sanctuary of Thy Mysteries. Not unto me, but unto Thy name be the Glory!

Let the influence of Thy Divine Ones descend upon my head, and teach me the value of Self-Sacrifice: so that I shrink not in the hour of trial; but that my Name may be written upon High, and that my Genius may stand in the Presence of the Holy One: in that hour when the Son of Man is evoked before the Lord of Spirits; and His Name in the presence of the Ancient of Days. O Lord of the Universe! grant Thou that upon me may shine forth the Light of my Higher Soul. Let me be guided by the {199} help of my Genius unto Thy Throne of Glory, Ineffable in the centre of the World of Life and Light.

[Now go up to the Altar: formulating before thee a glittering Light: imagine that it demands wherefore thou hast come, &c., and say:]

Adoration unto Thee that Dawnest in the Golden!  
O Thou that sailest over the Heavens in Thy Bark of Morning!  
Dark before Thee is the Golden Brightness;  
In whom are all the hues of the Rainbow.

May I walk as Thou walkest, O Holiness, Who hast no master, Thou the great Space-Wanderer to whom millions and hundreds of thousands of years are but as one Moment! Let me enter with Thee into Thy Bark! Let me pass with Thee as Thou enterest the Gate of the West! As Thou gleamest in the Gloaming when Thy Mother Nuit enfoldeth Thee!

[{}Now kneel at the Altar with thy right hand on the White Triangle, and thy left in the left hand of thine Astral double, he standing in the place of the Hierophant, and holding the Astral presentment of a Lotus Wand by the white band in his right hand, then say, as if with the projected Astral consciousness:]

Adoration unto ye, ye Lords of Truth in the Hall of Thmaist, cycle of the great Gods which are behind Osiris: O ye that are gone before, let me grasp your hands, for I am made as ye!

O ye of the Hosts of the Hotepischim! Purge ye away the wrong that is in me!

Even as ye purged the Seven Glorious Ones who follow after the coffin of the Enshrined One, and whose places Anubist hath fixŠd against the day of “Be-with-us.”

O Thoth! Who makest Truth the Word of Aeshoori! make my word truth before the circle of the Great Gods!

Adoration unto Thee, Anubi, who guardest the threshold of the Universe!  
Adoration unto Thee, Auramooth, purify me with the Living Waters!

Adoration unto Thee, Thaumashneith, make me Holy with the Hidden Flame!  
Adoration be unto Thee, O Dark-Bright One! Hoor! the Prince of the City of Blindness!

Adoration unto Thee, O Thmaist, Truth-Queen, who presidest at the Balance of Truth!

Adoration unto Thee, Asi; adoration unto Thee, Nephthyst.  
O AESHOORI, Lord of Amennti! Thou art the Lord of Life Triumphant over Death: there is naught in Thee but Godhead!

TOUM! Tourn who art in the great Dwelling!  
Sovereign Lord of all the Gods, save me, and deliver!  
Deliver me from that God that feedeth upon the damnŠd, Dog-faced but human-headed; {200}

That dwelleth by the Pool of fire in the Judgment Hall, Devourer of Shades, eater of Hearts, the Invisible foe! Devourer of Immortality is his Name!  
Unto Thee, Sole Wise, Sole Mighty, and Sole Eternal one, be Praise and

Glory for Ever: who hast permitted me to enter so far in the Sanctuary of the Mysteries. Not unto me, but unto Thy Name be the Glory! [Again finish by laying sword on nape of neck, saying: So help me th{e} Lord of the Universe and my own Higher Soul!]

[Rise now, and raise above thine head thy hands (the left open and the right still holding the magic sword), and lifting unto heaven thine eyes, strive to aspire with all thy will unto the highest Divinity, saying:]

From Thy Hands, O Lord, cometh all good! from Thy Hands flow down all grace and blessing! The Characters of Heaven with Thy Finger hast thou traced: but none can read them save he that hath been taught in Thy school! Therefore, even as servants look unto the hands of their masters, and handmaids unto the hands of their mistresses, even so our eyes look up unto Thee! For Thou alone art our help, O Lord our God! Who should not extol Thee, O Lord of the Universe! Who should not praise Thee! All belongeth unto Thee! Either Thy love or Thine anger all must again re-enter! Nothing canst Thou lose, for all things tend unto Thine Honour and Majesty! Thou art Lord alone, and there is none beside Thee! Thou dost what Thou wilt with Thy Mighty Arm: and none can escape from Thee! Thou alone helpst in their necessity the humble, the meek-hearted and the poor, who submit themselves unto Thee! And whosoever humbleth himself in dust and ashes before Thee; to such an one art Thou propitious!

Who should not praise Thee then, Lord of the Universe, who should not extol Thee! Unto whom there is none like; whose dwelling is in Heaven and in the virtuous and God-fearing Heart!

O God the Vast One! Thou art in all things!

O Nature! Thou Self from Nothing \_\_\_\_ for what else can I call Thee! I, in myself, I am nothing! I, in Thee, I am all Self: and exist in Thy Selfhood from nothing! Live Thou in me: and bring me unto that Self which is in Thee! For my victory is in the Cross and the Rose!

[Now pass to the North and face the East: projecting unto the place of the throne of the East the Astral double, and say from thence:]

The Voice of My Higher Soul said unto me: let me enter the path of Darkness: peradventure "thus" may I obtain the Light! I am the only being in an Abyss of Darkness: from the Darkness came I forth ere my birth, from the Silence of a primal Sleep.

And the voice of ages answer'd unto my soul: child of Earth! The Light shineth in the Darkness; but the Darkness comprehendeth it not!

[Now formulate before thee a great Angel Torch-bearer saying:]

**Arise! shine! for Thy Light is come! {201}**

[Pass round the Temple to the South, face West and halt: formulate the Ideal<sup>20</sup> of Divine Mercy: and then that of Divine Justice: aspiring with all Thy heart unto each, and say:]

Come unto me! O Lord of Love and Pity, come unto me, and let me live in Thy Love! Let me be merciful even as my Father in Heaven is merciful, for Thou hast said:

Blessed are the Merciful, for they shall obtain Mercy. Grant unto me that I may attain unto thy Peace, wherein is life for evermore.

Come unto me, O Lord of Perfect Justice! Mighty is Thine Arm, strong is Thy Hand: Justice and Judgment are the habitation of Thy Throne! Strengthen Thou, O Lord of Strength, my will and heart, that I may be able, with Thine aid, to cast out and destroy the Evil Powers that ever fight against those who seek Thee!

[Formulate now before thee the Two Pillars of Cloud and of Fire, saying:]

Purify me with hyssop, and I shall be clean! Wash me and I shall be whiter than snow!

O send forth Thy Light and Thy Truth, let them lead me, let them guide me unto Thy Holy Hill; even to Thy Tabernacles.

I stand before the Gate of the West; and the Pillars of the Universe arise in Majesty before me. At my right hand is the Pillar of Fire: and on my left the Pillar of Cloud: below they are lost in Clouds of Darkness: and above in Heaven in unnameable Glory. Let me enter, O Gate of the West!

[Pass to South-West and project Astral. Then saith the Guardian of the Gate of the West:]

Thou canst not pass by Me, saith the Guardian of the West: except Thou canst tell me My Name!

[Saith the Aspirant:]

Darkness is Thy Name: Thou art the Great One of the Paths of the Shades!

[Saith the Great One of the Night of Time:]

Child of Earth! remember that Fear is failure: be thou therefore without fear: for in the heart of the Coward, Virtue abideth not! Thou has known Me now, so pass thou on!

[Pass to the North, and exalt again thy mind unto the contemplation of the Mercy and Justice of our God, repeating the foregoing prayers; then say:]

Purify me with hyssop and I shall be clean: wash me and I shall be whiter than snow!

O send forth Thy Light and Thy Truth, let them lead me, let them guide me unto Thy Holy Hill, to Thy Dwelling-place! {202}

Dim before me looms the mighty Gate of the East! on the right the Pillar of Fire, on the left the Pillar of Cloud: stretching from the dark clouds of the World of Darkness to the Bright Glory of the Heavenly Light: Ever affirming to Eternity the Equilibration of the Powers of God the Vast One! Let me pass the Gate of the East Land! Let me pass the Gate of the Tuat, issuing forth with Rf in the Glory of Red Dawn!

[Pass to the North-East, project Double to the place of the throne of the East, saying:]

Thou canst not pass by Me, saith the Guardian of the East, except thou canst tell me My Name!

[Saith the Aspirant:]



“Light dawning in the Darkness” is Thy Name: the Light of a Golden Day!

[Saith the Osiris:]

20 These are the two pillars of the Tree of Life; the first  
containing the Sephira Chesed, and the second  
the Sephira Geburah.

Child of Earth! remember that Unbalanced Force is Evil: Unbalanced Mercy is but Weakness, Unbalanced Severity is but Cruelty and Oppression. Thou hast known Me now: so pass thou on unto the Cubical Altar of the Universe!

[Pass to the West of the Altar, project Astral to between the Pillars, kneel at Altar and repeat in Astral:]

“ THE PRAYER OF OSIRIS.”

Lord of the Universe, the Vast and the Mighty One! Ruler of Light and of Darkness: we adore Thee and we invoke Thee! Look with favour upon this Neophyte who now kneeleth before Thee; and grant Thine aid unto the higher aspirations of His Soul, so that he may prove a true and faithful servant of the Mighty Ones, to the Glory of Thine Ineffable Name, Amen!

[Now rise: lift up both hands and eyes towards heaven; and concentrate upon the Glory and Splendour of Him that sitteth upon the Holy Throne for ever and ever, and say:]

KHABS AM PEKHT!

KONX OM PAX!

LIGHT IN EXTENSION!

In all my wanderings in Darkness the Light of Anubist went before me, yet I saw it not. It is a symbol of the Hidden Light of Occult Science.

[Pass to between the Pillars, and standing thus concentrate upon the Highest Divinity; and there standing in the sign of the Enterer, say:]

O Glory of the Godhead Unspeakable! Eternal Master! Ancient of Days! Thee, Thee, I invoke in my need! Dark is all the world; without, within;

there is light alone in Thee! Rend asunder, Lord of the Universe, tear

aside the Veil of the Sanctuary: let mine eyes behold my God, my King! As

it is written: The Lightning lighteneth in the East and flameth even unto

the West: even so shall be the Coming of the Son of Man! {203}

[And now shalt thou see a light slow formulating into the shape of a mighty Angel, and thou shalt withdraw thyself from this sight and again say:]

I saw Water coming from the Left Side of the Temple: and all unto whom that Water came were made whole, and cried:

Blessed is He that cometh in the Name of the Lord, Allelulia!

O Lamb of God: who takest away the Sins of the World! Grant us Thy peace!

I am come forth from the Gates of Darkness: I have passed by the Gate of Amennti: and the Gate of the Taot! Behold! I am come to the Gate of the Shining Ones in Heaven. I stand between the mighty Pillars of that Gate:

at my right hand the Pillar of Fire, and at my left the Pillar of Cloud:

Open unto me O gate of the God with the Motionless Heart: I am come forth by the T'eser Gate: I advance over the Paths that I know, I know: and my Face is set towards the land of the Maat!

[Again formulating the Augoeides.]

Come forth, come forth, my God, my King: come unto me, Thou that art crowned with starlight: Thou that shinest amongst the Lords of Truth: whose place is in the abode of the Spirits of Heaven!

[When Thou shalt again see the Glorious One thou shalt salute with Enterer; pass between the pillars and circumambulate thrice: reverently saluting the East betimes. Now halt by the Light, facing it, and exalt thy mind unto Its glory, imagine it as encompassing thee and entering into Thy inmost Being, and say:]

I am the resurrection and the life. He that believeth on Me, though he were dead, yet shall he live again: and whosoever liveth and believeth on Me shall never die! I am the First and the Last, I am He that liveth but was dead, and behold I am alive for evermore, and hold the keys of Hell and of Death! For I know that my Redeemer liveth; and that He shall stand at the latter Day upon the Earth.

I am the Way: the Truth and the Life: no man cometh unto the Father but by me. I am purified: I have passed through the Gates of Darkness unto Light! I have fought upon Earth for good: I have finished my Work: I have entered into the Invisible! I am the Sun in His rising: I have passed through the Hour of Cloud and of Night! I am Amoun, the Concealed One: The Opener of Day am I! I am Osiris Onnophris, the Justified One. I am the Lord of Life Triumphant over Death: There is no part of me that is not of the Gods:

I am the preparer of the Pathway, the Rescuer unto the Light! I am the Reconciler with the Ineffable! I am the Dweller of the Invisible!

Let the White Brilliance of the divine Spirit descend.

[A long pause.]

Thus at length have I been permitted to comprehend the Form of my Higher Self!

Adoration be unto Thee, Lord of my Life, for Thou hast permitted me to enter thus {204} far into the Sanctuary of Thine Ineffable Mystery: and hast vouchsafed to manifest unto me some little fragment of the Glory of Thy Being. Hear me, Angel of God the Vast One: hear me, and grant my prayer! Grant that I may ever uphold the the Symbol of Self-sacrifice: and grant unto me the comprehension of aught that may bring me nearer unto Thee! Teach me, starry Spirit, more and more of Thy Mystery and Thy Mastery: let each day and hour bring me nearer, nearer unto Thee! Let me aid Thee in Thy suffering that I may one day become partaker of Thy Glory: in that day when the Son of

Man is invoked before the Lord of Spirits, and His Name in the presence of the Ancient of Days!

And for this day, teach me this one thing: how I may learn from Thee the Mysteries of the Higher Magic of Light. How I may gain from the Dwellers in the bright Elements their knowledge and Power: and how best I may use that knowledge to help my fellow-men.

And, finally, I pray Thee to let there be a link of Bondage between us:

that I may ever seek, and seeking, obtain help and counsel from Thee Who Art my very selfhood. And before Thee I do promise and swear; that by the aid of Him that sitteth upon the Holy Throne, I will so purify my heart and mind that I may one day become truly united unto Thee, who art in Truth my Higher Genius, my Master, my Guide, my Lord and King!

The result of these magical experiments was twofold. First, by degrees P. was accumulating against himself a power of evil which was only awaiting

a favourable moment to turn and destroy him.<sup>21</sup> This is the natural effect

of all that class of magic which consists in making a circle, and thus

setting the within against the without, and formulating duality, the

eternal curse. Any idea in the mind is of little importance while it stays

there, but to select it, to consecrate it, to evoke it to visible

appearance, that is indeed dangerous. {205} For as he advanced from grade

to grade, penetrating further and further into the mysteries of occult

21 Whilst deep in these magical practices his house in London became charged with such an aura of evil that it was scarcely safe to visit it. This was not solely due to P.'s own experiments; we have to consider the evil work of others in the Order, such as E.F.E.J., who, envious of his progress and favour with the Chiefs, were attempting to destroy him. (See "At the Fork of the Roads," THE EQUINOX, vol. i. No. 1, p. 101.) Weird and terrible figures were often seen moving about his rooms, and in several cases workmen and visitors were struck senseless by a kind of paralysis and by fainting fits.

knowledge, he saw ever more clearly that most of the members of the Order of the Golden Dawn were scarcely worthy of his contempt; yet in spite of the folly of the disciples he remained loyal to their master D.D.C.F. He could not yet know that the chief is as his disciples, though raised to a higher power. For like attracts like.

Secondly, these practical workings taught him, more certainly than years of study and reading, that there was but one goal to the infinite number of paths seen by the beginner, and that the ultimate result of the Shin of Shin Operation, the highest of the ceremonial operations of the Golden Dawn, was similar to that of "Rising on the

Planes.” Having made this important discovery he abandoned his intended experiments in ceremonial Divination and Alchemy, and towards the close of 1899 retired to the lonely house that he had bought for the purpose of carrying out the Sacred Operation of Abramelin the Mage.

{206}

## THE ADEPT

DURING the whole of the autumn of 1899 we find P. busily engaged in making all necessary preparations for the great operation. Outside these preparations little else was accomplished; and, except for a fragment of a MS. on the “Powers of Number,” no other record of the progress of P. during these three months is forthcoming.

This MS., though interesting enough in itself, is scarcely of sufficient value to quote here; however, it may be remarked that it shows how strong an influence the Order of the Golden Dawn had had upon him, as well as the astonishing rapidity of his Magical progress.

In January 1900, P. returned to Paris in order that before commencing the Sacred Operation of Abramelin the Mage he might pass through the grade of  $5\emptyset = 6\emptyset$ , and become an Adeptus Minor in the Second Order of the Golden Dawn.

The ritual of the  $5\emptyset = 6\emptyset$  is of considerable length, and of such profundity and beauty that it is difficult to conceive of any man not being a better and a more illumined man for having passed through it. We should like to give it in its entirety, but space forbids, and though abridgment deducts considerably from its value, we will do our best to give its essence, and trust to make up for our shortcomings {207} by attaching to this ritual P.’s lucid and learned interpretation.

### ***THE RITUAL OF THE ORDER OF ROSAE***

#### **RUBEAE ET AUREAE CRUSIS**

RITUAL OF THE  $5\emptyset = 6\emptyset$  GRADE OF ADEPTUS MINOR.

In this grade the following officers are required:

Chief Adept,  $7\emptyset = 4\emptyset$ . Merciful Exempt Adept. Second Adept,  $6\emptyset = 5\emptyset$ . Mighty Adeptus Major Third Adept,  $5\emptyset = 6\emptyset$ . Associate Adeptus Minor.

“

“”OPENING.”

[The “Chief Adept,” having called upon the members to assist him open the Vault of the Adepts, and upon the Associate Adeptus Minor to see that the portal is closed and guarded, turns to the Second Adept and says:]

Mighty Adeptus Major, by what sign hast thou entered the Portal?

“Second:” By the sign of the rending asunder of the veil.<sup>1</sup>

“Chief:” Associate Adeptus Minor, by what sign has thou closed the Portal?

“Third:” By the signing of the closing of the Veil.

“Second:” Pe: Peh .

“Third:” Resh: Resh .

“Second:” Kaph: Koph .

“Third:” Tau: Taw .

“Second:” Paroketh: Taw Koph Resh Peh .

“Third:” The Veil of the Sanctum Sanctorum.

“Chief:” Mighty Adeptus Major, what is the mystic number of this grade?

“Second:” 21.

“Chief:” Associate Adeptus Minor, what is the Pass-Word formed therefrom?

“Third:” Aleph: Aleph .

“Chief:” H’: Heh .

“Third:” Yod: Yod .

1 See “Liber O,” THE EQUINOX, vol. i, No. 2.

“Chief:” H’: h.

“Third:” Eheieh: hYod Heh Aleph .

“Chief:” Mighty Adeptus Major, what is the Vault of the Adepts?

“Second:” The symbolic burying-place of our mystic Founder, Christian

### **Rosenkreutz, which he made to represent the Universe. {208}**

“Chief:” Associate Adeptus minor, in what part of it is he buried?

“Third:” In the centre of the Heptagonal sides and beneath the altar, his head being towards the East.

“Chief:” Mighty Adeptus Major, why in the centre?

“Second:” Because that is the point of Perfect Equilibrium.

[By this system of question and answer the whole symbolism of the vault is explained. Thus, the name of the Founder signifies the Rose and Cross of Christ, the fadeless Rose of Creation, the immortal Cross of Light. The Vault itself represents the tomb of Osiris Onnophris, the Justified One. Its seven sides the seven lower Sephiroth, the seven days of Creation, and the seven Palaces. It is situated in the centre of the Earth, in the Mountain of the Caverns, the Mystic Mountain of Abiegnus; which is the mountain of God in the Centre of the Universe, the sacred Rosicrucian Mountain of Initiation. The meaning of Abiegnus is explained as follows by the “Third Adept:”]

{Illustration on page 209 described:

“DIAGRAM 60. The Temple in the Opening and First Point of the 5ø = 6ø Ritual.”

This is a rectangle of approximate 6x8 proportion, standing on a smaller face and representing a room. The upper half of the room is occupied by a heptagonal drawing. The outer heptagon has an inner one symmetrically inside a very little way from the outer, like the thickness of a wall. This heptagon is point up and side down. Within the inner heptagon is a unicursal heptagram, created by drawing lines between alternate vertices. Only the uppermost point has any writing, the word “EAST”. The symbols of the planets are placed in the seven triangles formed between the inner angles of the

heptagram and the sides of the double heptagon: clockwise from the top right: Jupiter, Saturn, Moon, Venus, Mercury, Sun and Mars. Dashed lines are used below the lowest face of the heptagon to indicate that that face is a door hinged on the left to open outward into the middle of the rectangular room. These words are written between the dashed lines indicating the open position of the door (vertically down in the diagram) and the dashed arc that indicates the clearance of the door's swing: "Door with Elemental Tablets & Cherubic Emblems." In the center of the heptagram is a figure made of an equilateral triangle beneath a rectangle beneath a circle. The circle is marked "ALTAR", and its circumference is a ring. The rectangle also has a double line border and is marked at the inside top "PASTOS". The circle covers the middle of the sides of the rectangle, and the rectangle slightly overlaps the heptagram at the top inner edge and slightly into the lower points. The equilateral triangle is beneath the two other figures and delineated by a single line edge. Only the upper points of the triangle are visible between the rectangular Pastos and the circular Altar.

In the lower half of the rectangular room, the following symbols are displayed: Upper portion and to either side: two squares with upright equilateral triangles inside, the left identified as "Black Pillar" and the right as "White Pillar". In the center of the lower half of the room is a rectangle with the word "Chief". Somewhat above the bottom of the room are two rectangles in line with the pillars: the left is marked "Third" and the right is marked "Second". In the center of the lower end of the room is a longer rectangle, below all the others and marked "Other Members".

Finally, at the bottom of the left side is a thin rectangle to indicate a closed door marked "Entrance".}

It is ABI-AGNUS, Lamb of the Father; it is, by metathesis, ABI-GENOS, born of the Father; BIA-GENOS, strength of our race; and the four words make the sentence: "Abiegnus, Abi-agnus, Abigenos, Bia-genos." Abiegnus, the Mountain of the Lamb of the Father, born of the Father, and the strength of our race.

[The key to the Vault, the Rose and Cross,<sup>2</sup> is then explained as resuming within itself the Life of Nature, and the Powers hidden in the word I.' N.' R.' I.'.. Another form of the Rose and Cross, the Crux Ansata, is shown to represent the force of the ten Sephiroth in nature, divided into a Hexad and Tetrad. The Oval embraces the first six Sephiroth, and the Tau Cross the lower four, answering to the four elements. The complete symbol of the Rose and Cross, which the Chief Adept carries upon his breast, is then explained to mean "the Key of Sigils and of Rituals"; and that it {209} represents the force of the twenty-two letters in Nature as divided into a three, a seven and a twelve; "many and great are its mysteries."

The explanation of the Rose and Cross being ended, the Third Adept first explains his wand as having marked on it the colours of the twelve signs of the Zodiac between Light and Darkness, and that it is surmounted by the Lotus Flower of Isis, which symbolizes the development of creation. Then, secondly, the Adeptus Major explains his as "a wand terminating in the symbol of the Binary, and surmounted by the Tau Cross of Life, or the Head of the Phoenix, sacred to Osiris." On it are marked the seven colours of the rainbow between Light and Darkness, which are attributed to the Planets. It symbolises rebirth and resurrection from death. Lastly, the Chief Adept explains his as follows: "My

wand is surmounted by the Winged Globe, around which the twin Serpents of Egypt twine. It symbolises the equilibrated force of the Spirit and the four elements beneath the everlasting wings of the Holy One.

{Illustration on page 210 described:

“DIAGRAM 61. The Egyptian Key of Life. The Crux Ansata.”

This is a standard shape Ankh, but the figure is divided and marked as follows: The loop is divided into six sections, with the bottom extending in a wedge to the center of the cross intersection. In the sections of the loop are placed Hebrew letters in circles, corresponding to the Sephiroth thusly: clockwise from top: Kaph , Chet , Chet , Taw , Gemel , Beth . The inner tip of the right arm has Nun in a circle, while that of the left arm has Heh . The upper part of the lower upright has Yod in a circle. The bottom of the lower upright is divided from the upper part by a horizontal line, and the resulting trapezoid has two diagonals with a Mem in a circle at the point of intersection.}

{Illustration on page 210 described:

“DIAGRAM 62. The reverse of the Complete Rose and Cross.”

Shape: This is a calvary cross with three circular lobes at the end of each of the four arms. There is a hanging-ring at the top of the uppermost central lobe of the upper arm. At the exterior intersections of the arms are three angular points, the central one in each set larger and the two smaller flanking points partly beneath the central one. Within the upper arm and beneath the lobes are three Crosses of Malta, center one slightly higher into the lobe. Beneath this are these words:

2 See Diagram 80.  
MAGISTER

IHESVS

CHRISTVS

*DEVS ET HOMO*

A cross of Malta, centered, is below this text, completing the upper arm.

In the central intersection is found the following text:

**BENEDICTVS**

DOMINVS  
DEVS NOSTER

*QUI DEDIT NOBIS*

## **SIGNUM**

In the center of the lower arm is found the following text:

(Mystic Name)

## **FRA**

R.R. et A.C.

In the end of the right arm are the three alchemical symbols for SALT, MERCURY and SULFUR, left to right. These symbols are also in the end of

the left arm, but they are reversed, right to left.3}

{Illustration facing page 210 described:

“Diagram 63. The complete Symbol of the Rose and Cross.”

This is line art on glossy paper. The basic shape is identical to that of diagram 62, but this is the obverse of the Rose-Cross, created in the 19<sup>th</sup> century by the Golden Dawn. The original obverse was discarded by the G.'. D.'. Description of decorations follows:

The three lobes on each arm contain the following alchemical symbols displayed radially oriented with the bottom of each symbol pointing toward the center of the device just inward on the arm:

Upper lobes, left to right: Sulfur, Mercury, Salt.

Lower lobes, left to right: Salt, Mercury, Sulfur.

Right lobes, top to bottom: Sulfur, Salt, Mercury.

Left lobes, top to bottom: Mercury, Sulfur, Salt.

Next inward from the lobes and furnishing a center for orientation of the symbols of the lobes, each arm contains the same device, an upright

pentagram interlaced for clock-wise trace. The five elemental symbols

stand out beyond each point in the usual G.'. D.'. allocation, clockwise

from top: Spirit, Water, Fire, Earth, Air. All four of these devices are

oriented the same way, without regard to the placement on the cross. The

device on the lower arm is further distinguished by being placed in the

lower half of that arm, divided from the upper by a horizontal line, at the

intersections of the drawn diagonals of the resultant square. Also in the

lower arm, in the half just above this, is a hexagram composed of two

clock-wise interlaced equilateral triangles, points to top and bottom. The



center of this hexagram contains the symbol of the Sun, while the points have just beyond them the symbols of the remaining six ancient planets thusly: Clockwise from the top Saturn, Jupiter, Venus, Moon, Mercury, Mars. Note that the alchemical and planetary symbols for Mercury are

- 3 WEH NOTE: This figure is found in Franz Hartmann's "Cosmology," "...Secret Symbols of the Rosicrucians of the sixteenth and" "seventeenth Centuries", Occult Publishing Co., Boston, 1888, plate # 1, facing page 16. This was reprinted in facsimile by Health Research in 1969. The same is to be found in "Secret Symbols of" "the Rosicrucians of the 16<sup>th</sup> and 17<sup>th</sup> Centuries", Abdiel Lodge AMORC, 1967, page 34. See also M. Hall "op cit". Students who might be a bit confused about the origins of Rosicrucianism may wish to contact a descendent of the Barony of Cassel c/o of Nephthys Lodge O.T.O. to get some family history about the pre-17<sup>th</sup> century Cassels who founded the R+C movement. different, the former ending in an arrow below the cross and the latter ending simply.

The points at the exterior intersections are marked with the following, order: upper left, upper right, lower right, lower left. These are evidently to be read by transit and diagonal, rather than in the described order.

Center point, upper half: astrological symbols of Virgo, Scorpio, Virgo, Sun.

Center point, lower half: I, N, I, R. (for INRI)

Minor point to counter-clockwise: L, V, (calvary cross), X. (for

**LVX+).**

Minor point to clockwise: I, A, I, O. (for IAOI).

The entire center and intersection is occupied by a large figure, circular in general outline and extending into the arms. This has at its very center a calvary cross with five petaled stylized rose done in five equal sections with a petal at top. There are four points outward from the intersections of the cross and the figure is mostly contained in an open circle which would actually circumscribe a greek cross. This being a calvary cross, the lower arm extends into the next ring of the figure.

The next ring outward from the center is composed of three petals, each holding one of the mother letters of the Hebrew alphabet. Clockwise from top: Aleph , Shin , Mem . This ring is partly overlapped by the lower arm of the inner calvary cross at the junction of the two lower petals.

The next ring outward from the center is composed of seven petals, each holding one of the seven double letters of the Hebrew alphabet. Clockwise from 1 o'clock: Koph , Taw , Gemel , Dalet , Bet , Resh , Peh .

The last ring outward from the center is composed of twelve petals, each holding one of the twelve single letters of the Hebrew alphabet.

Clockwise from top: Heh , Qof , Tzaddi , Ayin , Samekh , Nun , Lamed , Yod , Tet,

Chet , Zain , Vau .}

The door of the Vault is guarded by the Elemental Tablets,<sup>4</sup> and by the Cherubic Emblems, and upon it is written the words: "POST CENTUM VIGINTI ANNOS PATEBO." Which the Chief Adept explains as follows:]

The 120 years refer symbolically to the five grades of the First Order, and to the revolution of the powers of the Pentagram; also to the five preparatory examinations for this grade.

It is written: "His days shall be 120 years," and 120 divided by five yields {24} twenty-four, the number of hours in a day, and of the Thrones of the Elders in the Apocalypse. Further, 120 equals the number of the ten Sephiroth multiplied by that of the Zodiac, whose key is the working of the Spirit and the four elements, typified in the wand which I bear.

4 For a further account of these see "The Elemental Calls of Dr. Dee," in Sloane MSS., British Museum.

{Illustration on page 211 described and approximated:

"DIAGRAM 64. The Lotus Wand."

The top of the wand is crowned by a stylized half-open lotus flower (See Regardie's "The Golden Dawn" for a detailed description) Beneath this is a white segment on the shaft. At the bottom of the shaft is a black segment to the very end. Between the white and black segments are twelve bands. These bands are paralleled to the left by a column of zodiacal symbols and to the right by Hebrew letters thusly:

Lotus Flower

half-

open

3 3

3 3

Ã\_´

Aries 3 3 Heh

Ã\_´

Taurus 3 3 Vau

Ã\_´

Gemini 3 3 Zain

Ã\_´

Cancer 3 3 Chet

Ã\_´

Leo ³³ Tet

Ã\_´

Virgo ³³ Yod

Ã\_´

Libra ³³ Lamed

Ã\_´

Scorpio ³³ Nun

Ã\_´

Sagittarius ³³ Samekh

Ã\_´

Capricorn ³³ Ayin

Ã\_´

Aquarius ³³ Tzaddi

Ã\_´

Pisces ³³ Qof

Ã\_´

(black) ³³

³³

À\_Ù }

{Illustration on page 211 described:

“65. The Chief Adept’s Wand.”

The top of the wand is a winged-sun disk or Ba-hadit. Extending down from this to either side along the upper quarter of the wand shaft are two uraeus serpents, facing to left and right. The serpent to the right wears the Egyptian red crown and that to the left the white crown. The shaft is divided into five sections with the lower four marked to the left by the symbols of the elements and the middle three with the Hebrew mother letters

to the right. The five sections of the shaft are marked from top to bottom thusly: White, Dee Red Shin , Air Yellow Aleph , Water Blue Mem , Spirit Black.}

{Illustration on page 211 described:

“DIAGRAM 66. The Phoenix Wand.”

This wand is shaped like the Wes scepter, except that the slant top is clearly depicted as a head of Anubis with elongated ears. The top of the shaft is white and the fork to the bottom completes a black band. Between the white and black zones are seven bands with planetary symbols to the right and Hebrew letters to the left. From top to bottom these are: Mars Peh , Sun Resh , Mercury Bet , Venus Dalet , Moon Gemel , Saturn Taw , Jupiter Koph .}

[All then face East; the Chief Adept opens wide the Vault and places himself at the head of the Pastos, the Second Adept to the South, and the Third Adept to the North; they raise their wands in a pyramid formation over the altar, and their “cruces ansatas” below.]

“Chief:” Let us analyse the Key Word: I.

“Second:” N.

“Third:” R.

“All:” I.

“Chief:” Yod: Yod .

“Second:” Nun: Nun .

“Third:” Resh: Resh .

“All:” Yod: Yod .

“Chief:” Virgo, Isis, Mighty Mother.

“Second:” Scorpio, Apophis, Destroyer.

“Third:” Sol, Osiris, Slain and Risen.

“All:” Isis, Apophis, Osiris, IAO.

[The Wands and crosses are separated, all giving the sign of the cross, and saying:] {211}

The Sign of Osiris slain.

[“Chief,” giving the L sign with bowed head.5]

L. the Sign of the mourning of Isis.

[“Second,” with head erect, gives the V sign.]

V, the Sign of Typhon and Apophis.

[“Third,” with bowed head gives the X sign.]

X, the Sign of Osiris risen.

[“All” together with the signs of Osiris Slain and Osiris Risen.]

L V X, Lux, the Light of the Cross.

["All" quit the Vault and return to previous places.]

"Chief:" In the Grand Word, Yeheshuah hVau Shin Heh Yod , by the Key Word INRI, and through the Concealed Word LVX, I have opened the Vault of the Adepts.

[All present give the Lux sign as above.]

" "First Point."

[The officers in this part of the ceremony are the Second Adept, who is now the Principal Officer, the Third Adept, who is Second, and the Introducing Adept, who is spoken of as V.H. Frater Hodos Camelionis.

The "Second Adept" opens the First Point by bidding V.H. Fra: Hodos Camelionis prepare the Aspirant, who is waiting without, and the Associate Adeptus Minor to guard the inner side of the Portal.

The Aspirant is then admitted, and at once commences to read out a list of the grades and honours he has attained to. When he has finished, the "Second Adept" turns to him and says:]

It is not by the proclamation of honours and dignities, great though they may be, that thou canst gain admission to the Vault of the Adepts of

- 5 For these signs see "Liber O," THE EQUINOX, vol. i, No. 2. the Rose of Ruby and the Cross of Gold; but only by that humility and purity of Spirit which befitteth the Aspirant unto higher Things.

[The Aspirant then retires and divests himself of his ornaments, and is clothed in the black robe of mourning with his hands bound behind him, and a chain about his neck. The Introducer then conducts him back to the door and gives a loud knock.]

"Third Adept" [opens the door and says:] By the aid of what symbol do ye seek admission?

"Introducer:" By the Flaming Sword, and the Serpent of Wisdom.

[The Aspirant is then made to kneel facing East between the Second Adept and the Third Adept, the Second Adept offering up a prayer which ends:]

... O God, the Vast One; Thou art in all things. O Nature, Thou Self from Nothing, for what can I else call Thee? In myself I am nothing; in Thee I am Self, {212} and exist in Thy Selfhood from Nothing. Live thou then in me, and bring me unto that Self which is in Thee. Amen.

{Illustration facing page 212 described and approximated:

This is a compound illustration containing the following elements:

Element #1 (Air tablet):

Ú\_Â\_Â\_Â\_Â\_Â\_Â\_Â\_Â\_Â\_Â\_Â\_¿  
3r3Z3i3l3a3f3A3U3t3i3p3a3

Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_'  
3a3r3d3z3a3i3d3p3a3L3a3m3

Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_'  
3C3Z3o3n3S3a3r3O3Y3a3u3b3

Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_'  
3T3o3i3T3t3X3o3P3a3c3o3C3

Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_'  
3S3i3g3a3S3o3m3r3b3z3n3h3

Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_'  
3f3m3o3n3d3a3T3d3i3a3r3i3

Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_'  
3O3r3o3i3b3A3h3a3o3z3p3i3

Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_'  
3C3n3a3b3r3V3i3X3g3a3Z3d3

Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_'  
3O3i3i3i3t3T3p3a3i3o3a3i3

Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_'  
3A3b3a3m3o3o3o3a3C3V3c3a3

Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_'  
3N3a3o3c3o3T3t3n3p3r3a3T3

Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_'  
3O3c3a3n3m3a3g3o3t3r3o3i3

Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_'

<sup>3</sup>S<sup>3</sup>h<sup>3</sup>i<sup>3</sup>a<sup>3</sup>L<sup>3</sup>r<sup>3</sup>a<sup>3</sup>p<sup>3</sup>m<sup>3</sup>Z<sup>3</sup>o<sup>3</sup>X<sup>3</sup>

À\_Á\_Á\_Á\_Á\_Á\_Á\_Á\_Á\_Á\_Á\_Á\_Á\_Ù

Element #2 (Fire tablet):

Ú\_Â\_Â\_Â\_Â\_Â\_Â\_Â\_Â\_Â\_Â\_Â\_¿

<sup>3</sup>d<sup>3</sup>o<sup>3</sup>n<sup>3</sup>p<sup>3</sup>a<sup>3</sup>T<sup>3</sup>d<sup>3</sup>a<sup>3</sup>n<sup>3</sup>v<sup>3</sup>a<sup>3</sup>a<sup>3</sup>

Ã\_Å\_Å\_Å\_Å\_Å\_Å\_Å\_Å\_Å\_Å\_Å\_´

<sup>3</sup>O<sup>3</sup>L<sup>3</sup>o<sup>3</sup>a<sup>3</sup>G<sup>3</sup>e<sup>3</sup>o<sup>3</sup>o<sup>3</sup>b<sup>3</sup>a<sup>3</sup>v<sup>3</sup>i<sup>3</sup>

Ã\_Å\_Å\_Å\_Å\_Å\_Å\_Å\_Å\_Å\_Å\_Å\_´

<sup>3</sup>O<sup>3</sup>P<sup>3</sup>a<sup>3</sup>m<sup>3</sup>n<sup>3</sup>o<sup>3</sup>O<sup>3</sup>G<sup>3</sup>m<sup>3</sup>d<sup>3</sup>n<sup>3</sup>m<sup>3</sup>

Ã\_Å\_Å\_Å\_Å\_Å\_Å\_Å\_Å\_Å\_Å\_Å\_´

<sup>3</sup>a<sup>3</sup>p<sup>3</sup>l<sup>3</sup>s<sup>3</sup>T<sup>3</sup>e<sup>3</sup>d<sup>3</sup>e<sup>3</sup>c<sup>3</sup>a<sup>3</sup>o<sup>3</sup>P<sup>3</sup>

Ã\_Å\_Å\_Å\_Å\_Å\_Å\_Å\_Å\_Å\_Å\_Å\_´

<sup>3</sup>S<sup>3</sup>c<sup>3</sup>m<sup>3</sup>i<sup>3</sup>o<sup>3</sup>o<sup>3</sup>n<sup>3</sup>A<sup>3</sup>m<sup>3</sup>l<sup>3</sup>o<sup>3</sup>X<sup>3</sup>

Ã\_Å\_Å\_Å\_Å\_Å\_Å\_Å\_Å\_Å\_Å\_Å\_´

<sup>3</sup>V<sup>3</sup>a<sup>3</sup>r<sup>3</sup>S<sup>3</sup>G<sup>3</sup>d<sup>3</sup>L<sup>3</sup>b<sup>3</sup>r<sup>3</sup>i<sup>3</sup>a<sup>3</sup>P<sup>3</sup>

Ã\_Å\_Å\_Å\_Å\_Å\_Å\_Å\_Å\_Å\_Å\_Å\_´

³O³i³P³t³e³a³a³P³d³o³c³e³

Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_

³P³S³V³a³c³n³r³Z³i³r³Z³a³

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³S³i³o³d³a³o³i³n³r³Z³f³m³

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³d³a³l³t³T³d³n³a³d³i³r³e³

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³d³i³X³o³m³o³n³S³i³o³S³P³

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³O³o³D³P³Z³i³a³P³a³n³l³i³

Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_

³r³g³O³a³n³n³Q³A³C³r³a³r³

À\_Á\_Á\_Á\_Á\_Á\_Á\_Á\_Á\_Á\_Á\_Á\_À

Element #3 (Water tablet):

Ú\_Â\_Â\_Â\_Â\_Â\_Â\_Â\_Â\_Â\_Â\_Â\_¿

³T³a³O³A³d³V³P³t³D³n³i³m³

Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_

³a³a³b³c³o³o³r³O³m³e³b³b³

Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_

³T³o³g³c³o³n³X³m³a³l³G³m³

Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_Ã\_

³n³h³o³d³D³i³a³l³e³a³o³c³



Ã Ä Å Ä Å Ä Å Ä Å Ä Å Ä

³P³a³c³A³X³i³o³V³S³P³S³y³l³

Ã Ä Å Ä Å Ä Å Ä Å Ä Å Ä

³S³a³a³i³X³a³a³r³V³r³o³i³

Ã Ä Å Ä Å Ä Å Ä Å Ä Å Ä

³m³p³h³a³r³S³l³g³a³i³o³l³

Ã Ä Å Ä Å Ä Å Ä Å Ä Å Ä

³m³a³m³g³l³o³i³n³L³i³r³X³

Ã Ä Å Ä Å Ä Å Ä Å Ä Å Ä

³O³l³a³a³D³a³g³a³T³a³p³a³

Ã Ä Å Ä Å Ä Å Ä Å Ä Å Ä

³P³a³L³c³o³i³d³X³P³a³c³n³

Ã Ä Å Ä Å Ä Å Ä Å Ä Å Ä

³n³d³a³z³n³X³i³V³a³a³s³a³

Ã Ä Å Ä Å Ä Å Ä Å Ä Å Ä

³l³t³d³p³o³n³S³d³a³S³p³i³

Ã Ä Å Ä Å Ä Å Ä Å Ä Å Ä

³X³r³i³i³h³t³a³r³n³d³i³j³

À Á Á Á Á Á Á Á Á Á Á Á Ù

Element #4 (Earth tablet):

Ú Â Â Â Â Â Â Â Â Â Â Â ÿ

³b³o³a³Z³a³R³o³P³h³a³R³a³

Ã Ä Å Ä Å Ä Å Ä Å Ä Å Ä

3V3N3n3a3X3o3P3S3o3n3d3n3

Ã Ä Å Ä Å Ä Å Ä Å Ä Å Ä Å

3a3i3g3r3a3n3o3o3m3a3g3g3

Ã Ä Å Ä Å Ä Å Ä Å Ä Å Ä Å

3o3r3P3m3n3i3n3g3b3e3a3l3

Ã Ä Å Ä Å Ä Å Ä Å Ä Å Ä Å

3r3s3O3n3i3Z3i3r3l3e3m3u3

Ã Ä Å Ä Å Ä Å Ä Å Ä Å Ä Å

3i3Z3i3n3r3c3Z3i3a3M3h3l3

Ã Ä Å Ä Å Ä Å Ä Å Ä Å Ä Å

3m3o3r3d3i3a3l3h3C3t3G3a3

Ã Ä Å Ä Å Ä Å Ä Å Ä Å Ä Å

3A3o3C3a3n3C3h3t3a3S3o3m3

Ã Ä Å Ä Å Ä Å Ä Å Ä Å Ä Å

3A3r3b3i3Z3m3i3i3l3p3i3Z3

Ã Ä Å Ä Å Ä Å Ä Å Ä Å Ä Å

3O3p3a3n3a3l3a3m3S3m3a3l3

Ã Ä Å Ä Å Ä Å Ä Å Ä Å Ä Å

3d3o3l3o3p3i3n3i3a3n3b3a3

Ã Ä Å Ä Å Ä Å Ä Å Ä Å Ä Å

3r3X3p3a3o3c3S3i3Z3i3X3P3

Ã Ä Å Ä Å Ä Å Ä Å Ä Å Ä Å

3a3X3t3i3r3V3a3S3t3r3i3m3

À Á Á Á Á Á Á Á Á Á Á Á Ù

Element #5 (Spirit tablet):

Ú\_\_Â\_\_Â\_\_Â\_\_Â\_\_¿  
<sup>3</sup>e<sup>3</sup>x<sup>3</sup>a<sup>3</sup>r<sup>3</sup>p<sup>3</sup>  
 Ã\_\_Å\_\_Å\_\_Å\_\_Å\_\_'  
<sup>3</sup>h<sup>3</sup>c<sup>3</sup>o<sup>3</sup>m<sup>3</sup>a<sup>3</sup>  
 Ã\_\_Å\_\_Å\_\_Å\_\_Å\_\_'  
<sup>3</sup>n<sup>3</sup>a<sup>3</sup>n<sup>3</sup>t<sup>3</sup>a<sup>3</sup>  
 Ã\_\_Å\_\_Å\_\_Å\_\_Å\_\_'  
<sup>3</sup>b<sup>3</sup>i<sup>3</sup>t<sup>3</sup>o<sup>3</sup>m<sup>3</sup>  
 À\_\_Á\_\_Á\_\_Á\_\_Á\_\_Ù

# Element #6: (Corner emblems)

(Interior shape should actually be a circle with vertical and horizontal diameters, all lines doubled and intersections open within the crossed circle resulting).

Ú\_\_\_\_\_¿  
<sup>3</sup> . <sup>3</sup>  
<sup>3</sup> .. ¿ Ú .. <sup>3</sup>  
<sup>3</sup> ..Vau<sup>3</sup> Heh<sup>3</sup>  
<sup>3</sup> À\_\_Ù À\_\_Ù<sup>3</sup>  
<sup>3</sup> Ú\_\_¿ Ú\_\_¿<sup>3</sup>  
<sup>3</sup> ..Heh<sup>3</sup> Yod..<sup>3</sup>  
<sup>3</sup> . Ù À . <sup>3</sup>  
<sup>3</sup> \_\_\_\_\_  
 À\_\_\_\_\_Ù

Here is the layout of the elements:

Ú\_\_\_\_\_¿ Ú\_\_\_\_\_¿ Ú\_\_\_\_\_¿  
<sup>3</sup>      <sup>3</sup> <sup>3</sup>      <sup>3</sup> <sup>3</sup>      <sup>3</sup>  
<sup>3</sup> # 6      <sup>3</sup> <sup>3</sup>      # 1      <sup>3</sup> <sup>3</sup>      # 6      <sup>3</sup>  
<sup>3</sup>      <sup>3</sup> <sup>3</sup>      <sup>3</sup> <sup>3</sup>      <sup>3</sup>  
<sup>3</sup>      <sup>3</sup> <sup>3</sup> (Air      <sup>3</sup> <sup>3</sup>      <sup>3</sup>  
<sup>3</sup>      <sup>3</sup> <sup>3</sup> tablet)      <sup>3</sup> <sup>3</sup>      <sup>3</sup>  
 À\_\_\_\_\_Ù<sup>3</sup>      <sup>3</sup> À\_\_\_\_\_Ù

À\_\_\_\_\_Ù  
 Ú\_\_\_\_\_¿      Air      Ú\_\_\_\_\_¿  
<sup>3</sup>      <sup>3</sup>      <sup>3</sup>  
<sup>3</sup> # 4      <sup>3</sup> Ú\_\_\_\_\_¿      <sup>3</sup> # 2      <sup>3</sup>  
<sup>3</sup>      <sup>3</sup> Spirit #5<sup>3</sup> Dee<sup>3</sup>      <sup>3</sup>  
<sup>3</sup> (Earth      <sup>3</sup> À\_\_\_\_\_Ù      <sup>3</sup> (Fire      <sup>3</sup>  
<sup>3</sup> tablet)      <sup>3</sup> <      <sup>3</sup> tablet)      <sup>3</sup>  
<sup>3</sup>      <sup>3</sup>      <sup>3</sup>  
 À\_\_\_\_\_Ù      Water      À\_\_\_\_\_Ù

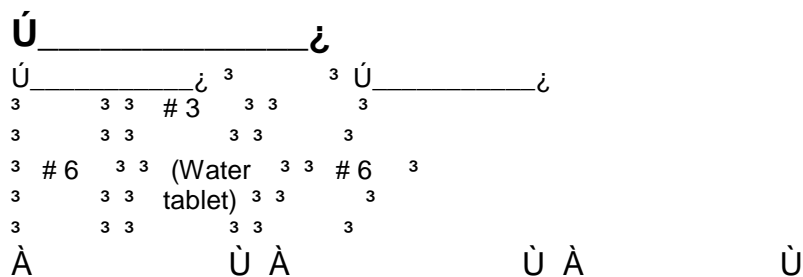


DIAGRAM 67.

The Elemental Tablets and Cherubic Emblems.}

[The “Third Adept” then earnestly bids the Aspirant not to look upon the trial of humility through which he has just passed as one ordained to jest with his feelings, but as a true manifestation of his own ignorance.

The Aspirant shortly after this rises to his feet and the “Second Adept” addresses him as follows:]

Despise not sadness and hate not suffering. For they are the initiators of the Heart; and the black robe of mourning, which thou wearest, is at once the symbol of Sorrow and Strength. Boast not thyself about thy brother if he hath fallen; for how knowest thou that thou couldst have withstood the same temptation. Slander not and revile not; if thou canst not praise, do not condemn; and when thou seest another in trouble and humiliation, even though he be thine enemy, remember the time of thine own humiliation, when thou didst kneel before the door of the Vault, clothed in the robe of mourning, with the chain of affliction about thy neck, and thine hands bound behind thy back, and rejoice not at his fall. And in thine intercourse with the Members of our Order, let thine hand given unto another be a sincere and genuine pledge of fraternity; respect his or her secrets and feelings, as thou wouldst respect thine own; bear with one another, and forgive one another \_\_\_\_ even as the Master hath said.

V.H. Fra: Hodos Camelionis, what is the symbolic age of the Aspirant?

“Introducer:” His days are 120 years.

[The “Third Adept” further explains this as follows:]

This refers to the five grades of the First Order, through which it is necessary for the Aspirant to have passed before he can enter the Vault of the Sacred Mountain. For the three months’ interval between the grades of Practicus and Philosophus is the Regimen of the Elements; and the seven months interval between the First and Second Orders symbolises the Regimen of the Planets. While the Elements and the Planets both work in the Zodiac, so that (3 + 7) x 12 yieldeth the number 120.

{Illustration on page 213 described:

“DIAGRAM 68. The Cross of Suffering.”

This is a Calvary Cross, evidently life-size. It has a scroll

diagonally upward from left to right just below the top of the upper arm with the letters "I.N.R.I.". There is a large open ring about the intersection of the arms, crossing the base of each arm in such fashion as to leave a wedge of light at the inner corners. There are four cords attached to the cross, one at the ends the left, right and lower arms, and one at the center of the cross.}

[After this the Aspirant must take a solemn obligation: first he is bound to the Cross of Suffering, the "Second Adept" saying:]

The Symbol of Suffering is the Symbol of Victory; wherefore, bound though thou art, strive to rise this with thy hands: for he that will not strive shall be left in outer darkness.

[The "Second Adept" then raises his hands on high and cries:]

I invoke Thee, the Great Avenging Angel H U A, in the divine name I.' A.' O.'. {213} that thou mayest invisibly place thine hand upon the head of this Aspirant in attestation of his obligation.

[The Aspirant then repeats the obligation after him, saying;]

Resh Taw Koph . I, "Christian Rosenkreutz," a member of the body of Christ, do this day, on behalf of the Universe, spiritually bind myself, even as I am now bound physically unto the Cross of Suffering:

Heh Mem Koph Chet . That I will do the utmost to lead a pure and unselfish life. ...

Heh Nun Yod Bet . That I will keep secret all things connected with the Order ... that I will maintain the Veil of strict secrecy between the First and Second Order.

Dalet Tzaddi Chet . That I will uphold to the utmost the authority of the Chiefs of the Order.

Heh Resh Vau Bet Gemel . Furthermore that I will perform all practical work connected with this Order, in a place concealed ... that I will keep secret this inner Rosicrucian Knowledge ... that I will only perform any practical magic before the uninitiated which is of a simple and already well-known nature, and that I will show them no secret mode of working whatsoever. ...

Taw Resh Aleph Peh Taw . I further solemnly promise and swear that, with the Divine permission, I will from this day forward apply myself unto the Great Work, which is so to purify and exalt my spiritual Nature that with the Divine Aid I may at length attain to be more than human, and thus gradually rise and unite myself to my higher and divine Genius, and that in this event I will not abuse the Great Power entrusted unto me.

Chet Tzaddi Nun . I furthermore solemnly pledge myself never to work at any important Symbol or Talisman without first invoking the Highest Divine Names connected

therewith; and especially not to debase my knowledge of Practical Magic to purposes of Evil. ...

Dalet Yod Heh . I further promise always to ... display brotherly love and forbearance towards the members of the whole Order. ...

Dalet Vau Samekh Yod . I also undertake to work unassisted at the subjects prescribed for study in the various practical grades. ...

Taw Vau Koph Lamed Mem . Finally, if in my travels I should meet a stranger who professes to be a member of the Rosicrucian Order, I will examine him with care, before acknowledging him to be so.

[The obligation being finished, the Chain of Humility and the Robe of Mourning are removed from the Aspirant, and the "Third Adept" completes the "First Point" by communicating verbally the following history of the Order of the Rose and Cross to the Aspirant:]

Know then, O Aspirant, that the mysteries of the Rose and Cross have existed from time immemorial, and that its mystic rites were practised, and its hidden knowledge communicated in the initiations of the various races of antiquity \_\_\_\_ Egypt, Eleusis, and Samothrace; Persia, Chaldea, and India alike cherished its mysteries, and thus handed down to posterity the Secret Wisdom of the Ancient Ages. Many were its {214} Temples, and among many nations were they established; though in process of time some lost the purity of their primal knowledge. Howbeit the manner of its introduction into medieval Europe was thus:

In 1378 was born the chief and originator of our Fraternity in Europe. He was of a noble German family, but poor, and (1383) in the fifth year of his age, was he placed in a cloister, where he learned both Greek and Latin.

1393. While yet a youth he accompanied a certain brother P.A.L. in a pilgrimage to the Holy Land, but the latter dying at Cyprus, he himself went on to Damascus. There was then in Arabia a Temple of our Order, which was called by the Hebrew name of Damcar (Resh Koph Mem Dalet ), that is, Blood of the Lamb. Here he was duly initiated, and took the mystic title of C.R.C., Christian Rosenkreutz or Christian Rosy Cross. He there so far improved his knowledge of the Arabian tongue, that in the following year he translated the book "M" into Latin, which he afterwards brought back with him to Europe.

1396. After three years he went into Egypt, where was another temple of our Order; there he remained for a time, still studying the mysteries of nature.

1398. After this he travelled by sea to the city of Fessa or Fez. ... Of the Fraternity at Fez, he confessed that they had not retained our knowledge in its primal purity, and that their Kabbalah was to a certain extent altered to their religion, yet nevertheless he learned much there.

1400. After a stay of two years, he came back into Spain, where he endeavoured to reform the errors of the learnŠd according to the pure knowledge which he had received; but it was to them a laughing matter, and they reviled and rejected him, even as the prophets of old were rejected.

1402. Thus also was he treated by those of his own and other nations, when he showed them the errors in religion which had crept in. So after five years' residence in Germany (1408) he initiated thereof his former monastic brethren, Fratres G.V., I.A., and I.O., who had more knowledge than many others at that time, and by these four was made the foundation of the Fraternity in Europe. These worked and studied at the writings and other knowledge which C.R.C. had brought with him, and by them was some of the magical language transcribed. ...

1409. The four Fratres also erected a building to serve for the Temple and Headquarters of their Order, and called it "Collegium ad Spiritum Sanctum" or "College of the Holy Spirit." ...

1410. They initiated four others, namely, Fratres R.C., the son of the deceased father's brother of C.R.C.; B., a skilful artist; G.G.; and P.D., who was to be Cancellarius; all being Germans, except I.A., and now eight in number.

Their agreement was:

(1) That none of them should profess any other thing but to cure the sick, and that gratis. {215}

(2) That they should not be constrained to wear any particular distinctive dress, but therein to follow the custom of the country.

(3) That every year on the day "Corpus Christi" they should meet at the Collegium ad Spiritum Sanctum or write cause of absence.

(4) That Every one should look for some worthy person of either sex, who after his decease might succeed him.

(5) The word R.C. to be their mark, seal, and character.

(6) The Fraternity to remain secret 100 years. Five of the brethren where to travel in different countries, and two to remain with Christian Rosenkreutz.

[The "Second Adept" then takes up the Narrative:]

... The discovery then of the Vault of the Adepts, wherein that highly illuminated man of God, our Father, Christian Rosenkreutz was buried, occurred as follows:

1600. After Frater A. died in Gallia Narbonensi, there succeeded in his place Frater N.N.; he, while repairing a part of the Building of the College of the Holy Spirit, endeavoured to remove a brass memorial tablet, which contained the names of certain brethren and some other things. In this tablet was the head of a long and strong nail or bolt, so that when the tablet was forcibly wrenched away, it pulled with it a large stone, which thus partially uncovered a secret door, upon which was inscribed "POST CXX ANNOS PATEBO." ...

[The Aspirant then leaves the Portal of the Vault and the First Point is at an end.]

{Illustration on page 126 described:

"DIAGRAM 69. The Temple in the Second Point of the 5ø = 6ø Ritual."

This is the same room shown in diagram 60. The Heptagonal vault is shown without indication of a door, in the upper half of the room. The circular altar contains four symmetrically placed smaller circles, two above and two below, with the letters (counterclockwise from lower right): Yod , Heh , Vau , Heh . Between the upper two smaller circles is a calvary cross with rose in center. Other objects, including a cup and dagger are placed on the altar horizontally between the upper and lower pairs of smaller circles. Beneath the circular altar is seen the lid of the pastos, and a figure emerges from beneath the altar to the top: A head in Egyptian Nemisis with the top of a crook to the right and the top of a flail to the left.

The lower half of the room is mainly occupied by the compound set of tablets etc. from diagram 67; with these words below: “The Elemental

Tablets of the four Kerubic Emblems”. Flanking this at either side to the

top are two pillars represented by upright equilateral triangles in

squares. To the right is the White Pillar and to the left the Black

Pillar. Directly beneath this set of tablets is a rectangle with

“Aspirant” written in it. Below to the corners of the room are two

rectangles with “2<sup>nd</sup> Adept” to the right and “3<sup>rd</sup> Adept” to the left.}

“ “Second Point.”

[The “Chief Adept” lies in the Pastos upon his back in full regalia; the complete symbol of the Rose and Cross on his Breast hung by double phoenix collar; arms crossed on breast, not hiding symbol; hands rest on shoulders bearing scourge and crook; between them and under them the Taro.

The lid of the Pastos is closed and the Altar stands over its centre.

The “Second” and “Third Adepts” are outside the Vault.

The Elemental and Kerubic Figures hang outside the door of the Vault.

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The Aspirant is admitted, and the Second Adept explains to him the symbolism of the door, ending by saying:]

Forget not, therefore, that the Tablets and Kerubim are the guardians of the Vault of the Adepts. Let thy tongue keep silent on our mysteries, and restrain even the thoughts of thy heart, lest a bird of the air should carry the matter.

[The “Third Adept” then points out to the Aspirant that beneath the letters CXX he will find the following

v  
• . X  
^



which is equivalent to “Post annos Lux Crucis Patebo” \_\_\_\_ “At the end of the years, I, the Light of the Cross, will disclose myself.” ...

(The door of the Vault is then opened.)

[The “Second Adept” then points out to the Aspirant that the Vault is lit by the rays of the symbolic Rose, and that in the middle of the Vault stands the circular Altar<sup>6</sup> with these devices: A.G.R.C., “Ad Gloriam Rosae Crucis;” or A.C.R.G., “Ad Crucis Rosae Gloriam,” followed by “Hoc Universi Compendium Unius Mihi Sepulchrum Feci,” “ie.,” “Unto the Glory of the Rosy Cross, I have constructed this Sepulchre for myself as a compendium of the Universal Unity.” The rest of the Altar Symbolism is explained in the diagram.

After this explanation a prayer is offered up, and the “Third Adept” hands to the Aspirant the chain from the Altar, bidding him accept it as a bond of “suffering and self-sacrifice.” The “Second Adept” takes the dagger and cup from the Altar, and, dipping the dagger in the cup, marks a cross on the Aspirant’s forehead, after which he hands to the Aspirant the rose-cross symbol. Then the “Third Adept” opens the upper half of the Pastos, and says:]

And the Light shineth in the Darkness; but the Darkness comprehendeth it not.

[The “Second Adept” then orders the Aspirant to touch with his wand the rose and cross upon the breast of the form before him and say, “Out of the darkness let the light arise.”]

[The “Chief Adept,” without moving, says:]

Buried with that LIGHT in a mystical Death, rising again in a mystical resurrection, Cleansed and Purified through him our MASTER, O Brother of the Cross of the Rose! Like him, O Adepts of all ages, have ye toiled; like him have ye suffered Tribulation. Poverty, Torture, and Death have ye passed through. They have been but the purification of the Gold.

In the Alembic of thine Heart,  
Through the Athanor of Affliction,  
Seek thou the true stone of the Wise.

\* \* \* \* \*

Quit thou this Vault, then, O Aspirant, with thine arms crossed upon thy breast, bearing in thy right hand the Crook of Mercy and in thy left hand the Scourge of Severity,<sup>7</sup> the emblems of those Eternal Forces, betwixt which in equilibrium the {217} Universe dependeth: these forces whose reconciliation is the Key of Life, whose separation is evil and Death. ...

[The “Third Adept” then continues Frater N.N.’s narrative, in which are mentioned the names of the early brothers. He ends by saying:]

Ex Deo Nascimur; In Jesu Morimur; Per Spiritum Sanctum Reviviscimus.

[The Pastos is then closed and the Aspirant quits the Vault, which is made ready for the third part of the Ceremony.]

{Illustration on page 218 described:

“DIAGRAM 70. The Temple in the Third Point of the 5ø = 6ø Ritual.”

This is the same room shown in diagram 60. The Heptagonal vault is shown in the upper half of the room, with a door ajar on the bottom side. The circular altar contains four symmetrically placed smaller circles, two above and two below, with the letters (counterclockwise from lower right):

Yod , Heh , Vau , Heh . There is an object like the letter Shin placed on the altar horizontally between the upper and lower pairs of smaller

6 See Diagram 79.

7 See Diagram 74.

circles. The pastos is not seen. On the lower point of the triangle are the words “Serpent and Sword Adm{?Admission?} Badges”. Above the upper left point of triangle is a vertical rectangle with the words “Minutum Mundum”. Above the upper right point of the triangle is a vertical rectangle with the words “Titles & Grades”. Dependent from the top horizontal line of the heptangle is a horizontal rectangle with “Chief A” written inside.

The lower half of the room has at top the two pillars represented by squares, black to left and white to right. Between these squares is a

horizontal rectangle with “2<sup>nd</sup> Adept”. Occupying the middle third of the

lower half of the room are the Pastos to the left of center and the

illustrated (see diagram 71 description) lid to the right, both shown as

large vertical rectangles. There is a small horizontal rectangle at center

bottom with “3<sup>rd</sup> Adept” marked inside. Inside the vertical rectangle to in

the lower left corner, marking the entrance, is a smaller vertical

rectangle with “Aspirant” written inside.}

“ “Third Point.”

(The Temple is arranged as in Diagram.)

[The Third Point commences as follows:]

“Second Adept.” and lo! Two angels in white, sitting, the one at the head and the other at the foot, where the body of the Master had lain; who said: “Why seek ye the living among the dead?”

“Chief Adept.” I am the Resurrection and the Life: he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth on me, shall never die.

“Second Adept.” Behold the Image [directing attention to lower half of lid8] of the Justified One, crucified on the Cross of the Infernal Rivers of Death, and thus rescuing Malkuth from the Folds of the Red Dragon.

{Illustration facing page 218 described:

“DIAGRAM 71. The Lid of the Pastos.”

This is a black and white halftone tipped in on clayed paper.

It is a long vertical rectangle, 7x19 proportions, divided into a gray (white?) background half on top and a black background half on bottom.

In the top half is a floating figure of Jehovah, head gloried by rays forming a right canted star of one off vertical point and two off horizontal points, not outlined and two ancillary rays extending between the upper and lower points to  $\frac{3}{4}$  circumference. To the left, the hand of the figure is extended palmer to front with all fingers spread except the 2<sup>nd</sup> and 3<sup>rd</sup> which are straight but joined. There are seven hexagonal stars about this hand, one in center. Each star has a dot in center and is haloed by radial rays. The stars are not exactly aligned in point orientation. To the right of the figure, left hand of the figure itself holds an open book, pages facing front across part of torso. The figure is full bearded and draped in a loose and voluminous robe. The tips of two feet can be seen just barely at the bottom of the robe, toes down and shod. There is a girdle suggested about the waist. Issuing from the lips of the figure toward the right of the diagram is the traditional sword of the Tree of Life. Its turnings are sharp angles with a dot inside for each of the Sephiroth, Tipheret of course on a straight segment. There are seven burning oil lamps associated with each of the lower seven Sephirotic dots:

Those of Chesed, Geburah, Netzach and Hod stand out from the sword to left and right with a loop handle of each lamp toward the center and the flame to the outside. The lamp of Tipheret is just below the dot on the sword, handle to right of the drawing. That of Yesod is just above, same

8 See Diagram 71. orientation. That of Malkut is below the tip of the sword, same orientation. There are two semicircular bands, defined by four arcs and with the arcs to top. The first intercepts the position of Tipheret, underneath the figure. The second intercepts the center of the segment between Yesod and Malkut, underneath the figure. These arcs are truncated without closure in an imaginary line just above the bole of the lower lamp.

The lower half of the figure contains a large calvary cross. A large crown of five hollow triangular points hovers above the top arm. A diagonal scroll crosses from left and up to right on this arm, with “I.N.R.I.” inside. There is a small figure of the crucified and thorn-crowned Christ on the cross, corpus occupying only the lower arm and the two side arms, with substantial extension of cross beyond the figure. The head is in the center intersection, canted slightly downward to the left.

Coiling about and below the base arm is the serpent of seven heads, one horn each, mouths open and tongue drooping. The lower coil is complexly

looped. Two heads are in space, near two dots to left and right below the cross-piece. Two more are parallel to these on the cross-piece, after looping the arms of the corpus. One head is just touching the I.N.R.I. scroll with a horn, near a dot just above the head of the corpus. One head dips slightly to touch a dot in the side of the corpus. The last head dips to touch a dot just below the knees of the corpus.}

“Third Adept:” And being turned [directing attention to upper half] I saw seven golden light-bearers, and in the midst of the seven light-bearers, one like unto the Ben Adam, clothed with a garment down unto the foot, and girt with golden girdle. His head and His hair were white as snow, and His eyes as flaming fire. His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters. And He had in His right hand Seven Stars, and out of His Mouth went the Sword of Flame, and His countenance was as the sun in its strength.

“Chief Adept:” I am the First and I am the Last, I am He that liveth but was dead, and behold I am alive for evermore, and hold the keys of Hell and of Death. {218}

[The “Second” and Third Adepts lead the Aspirant into the Vault; all kneel save the “Chief Adept,” who, extending his arms, says:]

For I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth. I am the Way, the Truth and the Life, no man cometh unto the Father but by Me. I am the Purified, I have passed through the Gates of Darkness unto Light, I have fought upon Earth for Good, I have finished my Work, I have entered into the Invisible. I am the Sun in his rising. I have passed through the hour of cloud and of night. I am Amoun, the Concealed One, the Opener of the Day. I am Osiris Onnophris, the Justified One. I am the Lord of Life triumphant over Death, there is no part of Me that is not of the Gods. I am the Preparer of the Pathway; the Rescuer unto the Light.

Out of the Darkness let that Light arise!

[At these words the Aspirant and the two “Adepts” bow their heads and say:]

Before I was blind, but now I see.

[Then the “Chief Adept” says:]

I am the Reconciler with the Ineffable, I am the Dweller of the Invisible; let the white Brilliance of the Divine Spirit descend. [A short pause.] Arise now an Adeptus Minor of the Rose of Ruby and Cross of Gold, in the Sign of Osiris Slain.

[The “Chief Adept” then explains to the Aspirant the Mystic number of this Grade \_\_\_\_ 21; the Pass-word Eheieh (Heh Yod Heh Aleph ); and the Key-word, INRI, after which he explains to him the diagram of the Minutum Mundum as follows:]

{Illustration on page 219 described:

“DIAGRAM 72. Minutum Mundum.”

This is a standard Tree of Life diagram with the sephiroth as circles and the paths as bars. Each path is marked with words for the corresponding King Scale colors (see “777”, column XV). Each sephira is marked with the words of the corresponding Queen scale colors (see “777”, column XVI), Malkut quartered in the usual manner to give place to the four colors. In addition, each sephiroth is also marked with the Astrological correspondences from Liber “777”, column VI; done as symbols for the planets and English words for the remaining three.}

Behold the diagram of “Minutum Mundum Sive Fundamentum Coloris” \_\_\_\_ “The Small Universe or the Foundation of Color.” Treasure it in thine heart and mark it well, seeing that therein is the Key of Nature. It is as thou seest the Diagram of the Sephiroth and Paths, with the appropriate colours attributed thereto. See that thou reveal it not to the profane, for many and great are its mysteries.

Kether is the highest of all; and therein scintillates the Divine White Brilliance, concerning which it is not fitting that I should speak more fully.

Chokmah is Grey (opalescent), the mixture of colours. {219} Binah is darkness (iridescence, black-opal), the absorption of colours;

and thus is the Supernal Triad completed.

In Kether is the root of Golden Glory, and thence is the Yellow reflected into Tiphereth.

In Chokmah is the root of Blue, and this is reflected into Chesed.

In Binah is the root of Red, and this is reflected into Geburah, and thus is the first reflected Triad completed.

The beams of Chesed and Tiphereth meet in Netzach and yield Green.

The beams of Geburah and Tiphereth meet in Hod and yield Orange-tawny.

The beams of Chesed and Geburah fall in Jesod and yield Purple, and thus is the third Triad completed.

And from the rays of the third Triad are these three colours shown in Malkuth, together with a fourth, which is their synthesis.

For from the Orange-tawny of Hod and the greening nature of Netzach is reflected a certain greenish Citron \_\_\_\_ Citrine.

From the Orange-tawny of mixed with the Puce of Yesod, prodeedeth a Red-russet brown—Russet.

And from the Green and the Puce there cometh a certain other darkening Green—Olive.

And the synthesis of all these is blackness and bordereth upon the Qliphoth.

But the colours of the 22 Paths are derived from and find their root in those of the first reflected Triad of the Sephiroth (the three Supernals otherwise not entering into their composition), and thus are their positive colours formed.

Unto Air, Aleph , is ascribed the yellow colour of Tiphereth.

Unto Water, Mem , is ascribed the blue colour of Chesed.

Unto Fire, Shin , is ascribed the red colour of Geburah.

The colours of Earth are to be found in Malkuth.

Those of the planets are in the Rainbow thus:

Taw Saturn. Indigo.	Dalet Venus. Green.
Koph Jupiter. Violet.	Bet Mercury. Yellow.
Samekh {sic: Peh }Mars. Scarlet.	Gemel Luna. Blue.
Resh Sol. Orange.	

Unto the signs of the Zodiac are ascribed the following:

Heh Aries. Scarlet.	Lamed Libra. Emerald.
Vau Taurus. Red-Orange.	Nun Scorpio. Greenish Blue.
Zain Gemini. Orange.	Peh {sic: Samekh }Sagittarius. Deep Blue.
Chet Cancer. Amber.	Ayin Capricornus. Indigo.
Tet Leo. Greenish Yellow.	Tzaddi Aquarius. Violet.
Yod Virgo. Yellow-Green.	Qof Pisces. Crimson.

{220}

Further, thou wilt observe that the Colours of the Paths and the Sephiroth form a mutual balance and harmony in the Tree. ...

[The “Chief Adept” then greets the newly made adeptus Minor with the name of Frater Hodos Chamelionis.

The “Second Adept” then explains the colours of the Crook and the Scourge, pointing out that the Crook is divided into the Colours symbolic of Kether, Air, Chokmah, Taurus, Chesed, Leo, Aries, Tiphereth, Capricornus and Hod. And the Scourge into those colours symbolizing Netzach, Scoripo, Tiphereth, Gemini, Binah, Cancer, Geburah and Water.

The “Third Adept” then explains the Admission badge of the Sword and the Serpent, saying:]

... The one is descending, the other ascending; the one is Fixed, the other is the Volatile; the one unites the Sephiroth and the other the Paths. Furthermore in the

Serpent of Wisdom is shown the ascending spiral, and in the Sword the rush of the descending White Brilliance from beyond Kether. ...

{Illustration on page 221 described:

“DIAGRAM 73. The Emblems on the Altar.”

This is a circular device, three concentric rings such that the appearance is of a disk with a narrow anulus outside a slightly larger one, and the center mostly a large circle. In the exact center is a Hebrew letter Shin. Just above this is a rose cross. To the left is a black cup formed of a crescent above, circle in center and triangle below. To the right is a loose pile of chain. Below is a figure of three components: horizontal above a sword or long dagger with hilt to right; crossed below a crook with hook open to the center and diagonal to the upper right; crossed below a flail with three battens descending from the tip to the upper left.}

{Illustration on page 221 described:

“DIAGRAM 74. The Crook and Scourge.”

This is a detail from Diagram 73. The Crook and flail are its subject. The two cross as has been said. The crossing point is in the center of the figure and the figure is thus “X” formed.

The head of the flail is to the upper left and three battens droop from it. The battens are divided into three segments along the length of each, the upper marked Cancer, the middle marked Gimmel, the lower marked Water. The head of the flail is shaped somewhat like a simple smoking pipe with bowl downward and stem angled diagonally down to the right, forming the start of the shaft of the flail. This head is marked with a Hebrew letter Bet. Next down the shaft is a section marked with Gemini. The next section is under the intersection of the flail with the crook and is marked with Taw. Below this the shaft is sectioned again and marked with Scorpio. The lower right section and end of the flail shaft is marked with Nun.

The head of the crook is a reverse “C” shape, slightly canted so that the opening begins with the shaft, continues in a curve to the right and terminates just above and to left of the center of curvature. The head of the crook is divided into sections, starting with the top: Koph, Air, Chet, Taurus, Chet, Leo. The staff of the crook is divided as is the staff of

the flail, top section Aries, over intersection Taw, below intersection

Capricorn, bottom Hay.}

[This explanation being finished, the “Chief Adept” leads the Aspirant to the Diagram of the Mystic Titles and Grades, and says:]

This is the symbolic mountain of God in the centre of the Universe, the Sacred Rosicrucian Mountain of Initiation, the Mystic Mountain of the Caverns, even the Mountain of Abiegnus.

[This diagram shows a mountain crowned with light, and surrounded with darkness. At its base is the wall of Secrecy, whose sole gate is formed by the two pillars of Hermes. The ascent of the mountain is made by the Serpent of Wisdom.

The explanation of this diagram being concluded, the “Second” and “Third” “Adepts” remove the Altar, and the “Chief Adept” completes the Third Point by instructing the Aspirant in the mystic symbolism of the Vault itself, as follows:]

The Vault consists of three principal parts:

- (1) The Ceiling, a brilliant white.
- (2) the Heptagonal walls, of seven colours.
- (3) The Floor, chiefly black.

The ceiling consists of a triangle, enclosing a Rose of twenty-two petals surrounded by a heptagram. On the triangle are the three Supernal

Sephiroth, and in the heptangle the seven lower ones. {221}

The Floor is black, having upon it also a triangle enclosed with a heptagram, bearing the titles of the Averse and Evil Sephiroth as shown by the Great Red Dragon with seven heads. In the midst of the Evil Triangle is the rescuing symbol of the Golden Cross united to the Red Rose of forty-nine petals. ... “But the Whiteness above shineth the brighter for the Blackness which is beneath, and thus mayest thou at length comprehend that even the evil helpeth forward the good.”

“And between that Light and that Darkness vibrate the seven colours of the Rainbow,” which are shown forth in the seven walls, each of which consists of forty squares representing the ten Sephiroth; the four Cherubim; the Eternal Spirit; the three Alchemic Principles; the three Elements; the seven Planets, and the twelve Signs.

Upon the Altar is placed the Black Calvary Cross charged with a rose of twenty-five petals representing the counterchanged action of the Spirit and the four Elements.

[All quit Vault.]

{Illustration on page 222 described:

“DIAGRAM 75. The Wall of the Vault.”

This is a rectangular grid of squares, five across by eight high. A representation is below, save that the top row Scorpio symbol Scorpio used here is actually an eagle



head, beak to left, on the diagram; and it may represent the eagle cherub instead of Scorpio.

Ú\_\_Â\_\_Â\_\_Â\_\_Â\_\_¿  
<sup>3</sup> Taurus Aquarius Scorpio Leo  
 ã\_\_ä\_\_ä\_\_ä\_\_ä\_\_'  
<sup>3</sup> Salt Mercury Koph Water Air  
 ã\_\_ä\_\_ä\_\_ä\_\_ä\_\_'  
<sup>3</sup> Sulphur Bet Saturn Chet Dee  
 ã\_\_ä\_\_ä\_\_ä\_\_ä\_\_'  
<sup>3</sup> Mars Gemel Sun Chet Jupiter  
 ã\_\_ä\_\_ä\_\_ä\_\_ä\_\_'  
<sup>3</sup> Taurus Aquarius Taw Scorpio Leo  
 ã\_\_ä\_\_ä\_\_ä\_\_ä\_\_'  
<sup>3</sup> Mercury Heh Moon Nun Venus  
 ã\_\_ä\_\_ä\_\_ä\_\_ä\_\_'  
<sup>3</sup> Capricorn Libra Yod Cancer Aries  
 ã\_\_ä\_\_ä\_\_ä\_\_ä\_\_'  
<sup>3</sup> Virgo Gemini Mem Pisces Sagittarius  
 à\_\_á\_\_á\_\_á\_\_á\_\_ù

{Illustration on page 222 described:

“DIAGRAM 76. The Black Calvary Cross.”

This is a large stylized rose in the form of a petaled and divided circle on the point of intersection of a large black Calvary Cross.

The rose is divided into five sections by five radii, one radius straight down. Within the five partitions thus created, there are five petaled rings marked with colors. Top partition petals, top to center:

Azure, Pink, Grey, Lt. Yellow and White. Upper right partition petals, outside to center: Purple, Indigo, Green, Lt. Azure, Blue. Lower right partition petals, outside to center: Russet, Orange, Pink, Purple, Red.

Lower left partition petals, outside to center: Citrine Grey, Grey, Indigo,

Russet, Black. Upper left partition petals, outside to center: Lemon

Yellow, Green, Orange, Cit. Grey, Yellow.}

{Illustrations on page facing page 222 described:

This is a black and white halftone on clay paper. There are four illustrations in all, in order from upper left, clockwise:

“DIAGRAM 77. The Ceiling of the Vault.”

This is a heptagram inscribed within a heptagon such that both have a point to the top and a flat side to the bottom. Within the innermost heptagon, as formed by the intersection of the sides of the heptagon, is inscribed an upright equilateral triangle with points touching the innermost heptagon. All defining lines of these geometrical figures are heavy black. The field is white. The fourteen triangles formed about the periphery between the outer heptagon and the heptagram, along with the points of the heptagram, are inscribed with the following Hebrew, oriented to be read from the center of the figure and planetary symbols from the outside; clockwise from top: Dalet Samekh Chet, Jupiter, Taw Vau Koph Lamed Mem, Saturn, Dalet Vau Samekh Yod, Moon, Dalet Vau Heh , Venus {SIC}, Heh Tzaddi Nun, Mercury {SIC}, Taw Resh Aleph Peh Taw , Sun, Heh Resh Vau Bet Gemel , Mars. It would appear that the symbols for Venus and Mercury should be exchanged, and are deliberately incorrect in their placement on the diagram.

The central triangle has the following Hebrew just inside the points, Clockwise from top: Resh Taw Koph , Heh Mem Koph Chet , Heh Nun Yod Bet , all oriented to be read from the center. The center of this triangle is occupied by the rose of diagram 63, minus the small rose cross in the center of that earlier diagram.

“DIAGRAM 78. The Floor of the Vault.”

This is a heptagram inscribed within a heptagon such that both have a point to the top and a flat side to the bottom. There is an inverted equilateral triangle exactly inscribed within the central hollow of the heptagram, The sides of the heptagram every other point, forming isosceles triangles with the sides of the heptagon and additional triangles alternating around the figure within the points of the heptagram, as in the case of diagram 77.. All lines so far described are white. The field is black. The lines of the heptagram interlace clockwise as: under then over. Partly obscured by the points of the large inner triangle is a scaly ring. Serpentine heads on curved necks issue from this ring over the white line base into each point triangle, at the 1/3 point along the base to the clockwise corner of each triangle. Thus, the heads on necks curve counter-clockwise outward from the ring, looking a bit like a rotary brush. The heads occupy the centers of the point triangles, parallel to the ring and facing counter-clockwise. There is Hebrew (see “777”, Col. VIII) written within each of the seven point triangles, just inward from the base and parallel to the base, oriented to be read from the center of the figure. Clockwise, from top: Heh Lamed Koph Shin Ayin Nun , Taw Yod Lamed Yod Lamed , Lamed Aleph Yod Lamed Mem {first letter missing: Gemel }, Lamed Aleph Mem Samekh , Qof Resh Tzaddi {SIC, s.b. Zain } Bet Resh Ayin , Nun-final Vau Resh Yod Resh Heh Taw , Bet Vau {SIC, s.b. Chet }Lamed Vau Gemel . In the upper left point of the inner triangle, parallel to the upper base and read from the bottom is:

Lamed Aleph Yod Resh Taw Samekh {SIC, s.b. Lamed Aleph Yod Resh Aleph Taw Aleph Samekh }. In the upper right point, same orientation: Lamed Aleph Yod Gemel Vau Ayin. In the lower point, in this configuration is written Mem-final Vau Aleph Taw Aleph Yod Lamed .

In the center of the large triangle is a calvary cross with the 49 petaled rose, including four spikes \_\_\_\_ see description of diagram 80, next.

“DIAGRAM 80. The Rose and Cross.”

This is a large circular rose on a wide but stubby Greek cross. The circular rose throws arcs over the Greek cross about halfway along the arms. There are four sharp points extending outward from the circumference of the rose between the arms of the cross, one between each pair of adjacent arms. In the center of the rose there is a small circle visible. The petals of the rose are arranged in seven circular rings of seven petals each. In each odd ring, starting with the outermost, there is one petal to the top. In each even ring there is one petal to the bottom. This arrangement allows the petals to overlap the joinings between petals from the inside to the outside.

“DIAGRAM 79. The Circular Altar.”

This is a circular device. The outermost ring is simply a thick black line. Next is a white ring with writing, a thin black line and finally a white ring with writing. Within the last ring is a large black disk. The disk has the Hebrew letter Shin in white in the center. There are four other circles at top, bottom, left and right within the disk. These are defined by a thin white ring, black circle and thicker white ring with lettering. In the center of each of these smaller circles, on a black field, is a head of a cherub. The top has a lion head facing left, Yod above head. The bottom has a human head with neck and start of chest, facing forward, Vau above head. The left has an eagle head facing left, Hay above head. The right has a bull head facing forward, Hay above head. All four have two wings extending from the bottom and arched around the sides within the inner circle, like laurels. The lettering in the wide rings on these four circles arcs across the top of each. Over the Lion:

“NEQVA QVAM VACUUM”. Over the Bull: “LEGIS JVGVM”. Over the Human: “DEI GLORIA INTACTA”. Over the Eagle: “LIBERTAS EVANGELII”.

The outer white ring of the large circle has the following text: Top, oriented to be read from outside: “A.C.R.G. - A.G.R.C.”. Upper right, read from inside: “HOC”. Right, read from inside: “VNVERSI”. Lower right, read from inside: “COMPENDIVM”. Bottom, read from inside: “VNIVS”. Lower left, read from inside: “MIHI”. Left, read from inside: “SEPVLCHRVM”. Upper left, read from inside: “FECI”.

The inner white ring of the large circle has the following text: Top, read from outside: Heh Vau Shin Heh Yod . Lower right, read from inside:

“MIHI”. Lower left, read from inside: “OMNIA”.}

[The “Chief Adept” then points out that the head end of the Pastos is white and is charged with a Golden Greek Cross and red rose of forty-nine petals,9 that the Foot is black, with a white Calvary Cross and Circle upon a pedestal or Daks of three {222} steps, and that on the sides are depicted the twenty-two colours of the paths between Light and Darkness.

The Chief then gives the Aspirant the grip of this grade and the Third Point is finished.]

{Illustration on page 223 described:

“DIAGRAM 81. The Cross at the Foot of the Pastos.”

This is a square in solid black with a structure in solid white defined

9 See Diagram 80.

E. Head End.

3 White 3  
 3 Scarlet 3 3 3  
 3 Scarlet 3 3  
 3 Red Ore. 3 3 3  
 3 Orange 3 Orange 3 3  
 3 Amber 3 3 3  
 3 G. Yellow 3 3

In this Grade there are three officers:

Isis, Apophis, (replaced by Horus) and Osiris.  
Chesed, Geburah, Tiphereth.

Yet their functions are in a sense counterchanged, the Chief Adept representing {223} Osiris in the main ceremony, and the Third Adept reflecting the benignant character of Isis.

The knocks which open the ceremony are seven, as it is written: "He made them Six; and for the seventh He cast into the midst of them the Fire of the Sun." For Tiphereth  $5\emptyset = 6\emptyset$  is a Solar degree.

After this the signs are given and the portal is guarded in the usual manner; for the intention in all the grades is identical, namely, that of harmonising the temple with the ceremony.

" "THE FIRST VIBRATION."

Not only are the knocks symbolic of the Hexagram as above; but they refer to the moving of the Divine Spirit of Fire upon the Waters.

For this is the First Breath of the Light, a brooding thereof.

" "THE SECOND VIBRATION."

The Second appearance of the Light is as a flash of Lightning; the Flaming Sword. This is shown by 21, the number of Eheieh, the Divine Name of Kether; then the Tiphereth symbol of the Vault; and last the centre of the Earth affirmed in turn.

This descent from Kether to Malkuth formulates the Flaming Sword, and thus is the Light invoked in the second place.

The Seal is IAO, IHShVH =  $17 + 326 = 343 = 7 \times 7 \times 7$ , "i.e.", 7 made into a cube, the formation of the Stone of the Wise from the seven-fold regimen, and the fixation of the Wanderers (the seven planets, or of the volatile.).  $777 =$  One is She the Ruach Elohim of Lives, and the Flaming Sword, and Olahm ha Qliphoth.

Moreover 17 is the Svastika and IHShVH \_\_\_\_ the Pentagram again, the marriage of Isis and Osiris (as shown by the signs in the key-word).

Now the Flaming Sword is a swift and transitory symbol; the solidity and permanence of Light is given in the pyramidal symbol. But the Flaming Sword is always the Beginning after the Ruach Elohim hath moved upon the surface of the waters; as here, so in the further ritual.

Further, they being now in Tiphereth, they will formulate that which is Kether in Tiphereth, the Rose and Cross.

The Key to the Vault is the Rose and Cross \_\_\_\_ Life. That which is alive is buried there: not that which is dead in very truth. Also we must first be crucified. Also the Rose and Cross resumes INRI.

Now INRI conceals IAO, and IAO besides its Apophis signification (for IAO is the Gnostic Name of the Most High IAIDA) is Amoun descending \_\_\_\_ He, the Concealed One! when Isis and Osiris are united. It is the Ankh which is held in the hand of Chesed, and reveals the man whose majesty is that of the ten Sephiroth (which are

combined in the Ankh);<sup>10</sup> but in a passive way. This and the wands are the {224} correlatives of the Serpent and the Sword;

<sup>10</sup> See Diagram 61. for the Sword is active, the Serpent passive, while the active Wand<sup>11</sup> in each case is of the paths, and the passive Ankh of the Sephiroth. The Ankh is held by the Kether band, seeing that to Kether alone should we hold fast in the passive reception of light (passive because it is held in the left hand); in order to project light, &c, we have a wand in our "right" hand, and this is held in different ways for different purposes. On the breast, Tiphereth in equilibrium, we have the twenty-two letters as a rose; the nine Planets, five Elements and three Alchemicals as a Cross (39 = IHVH + AChD), in all sixty-one symbols,<sup>12</sup> "i.e.", the AIN (=61) is thus denoted. The Rose and Cross being united, they bring down into the centre of all the Divine White Brilliance of Kether, in which is shown another Rose Cross, no longer of divided light, but Ruby of the Holy Spirit; of Gold, the Glory of the Light; of Green rays because Isis shines forth \_\_\_\_ a new Creation. This higher Rose Cross is again the mystery of the Higher Genius descending into Kether, when the Lower is in Tiphereth established. For in all things are higher and lower; "e.g.", Binah, Chesed and Hod are all Water, but in a different manner and degree<sup>13</sup>.

" "THE WANDS."<sup>14</sup>

Isis hath the wand of Thoth, its head being in Kether and its bands showing Nun-final Mem Aleph , = Shin Taw Mem Aleph , which shows Chesed Dalet as summing the Supernals.<sup>15</sup>

Horus hath the wand of Osiris his Father.

Osiris hath the wand of Isis his Mother.

Note especially Mercury in Virgo: The Thoth-wand for Isis.

Sun in Leo: The Osiris-wand for Horus.<sup>16</sup> Venus in Taurus: The Isis-wand for Osiris.

All are thus linked with the Higher. Also we add Mercury Virgo Sun Leo Venus Taurus and obtain  $231 = 0 + 1 + \dots + 21 =$  the Sum of the Numbers of the Keys of the Tarot. Further, Amoun \_\_\_\_ the Winged Globe \_\_\_\_ is again shown when Isis and Osiris are united. Further,  $5 + 9 + 14$  (the bands on the wands) = 28 Power Chet Koph , for these are the total of the Bands thereon.

Also the Globe is Light, the Phoenix Life, the Lotus Love. (Symbol of Binary, The "Prong," see Dante. This prong points downwards. Arms of Typhon

in 16<sup>th</sup> key.) They also show the development of creation (Lotus wand)

operated by rebirth (Phoenix wand), presided over by the Kerubic working

and the Everlasting wings (Chief Adept's wand). {225}

We now turn to the important symbolism of the number 120. It is Chet Mem Samekh {sic: ?Koph Mem Samekh ?} and the arrow hieroglyph which has been sufficiently explained in Z. and the Portal Ritual. It emphasises the Pentagram for mula<sup>17</sup>, that only the purified man IHShVH can enter here. Also  $120 = 4 \times 5 \times 6$  (Chesed, Geburah,

Tiphereth). It is 12, HVA, divided in the 10 Sephiroth. In Coptic, IHO = 120 by shape = Virgo Aries Capricorn = Yetziratically 85 = a flower or cup. The previous symbols have formulated the Rainbow, and this is the arrow cleaving them. The "Chief" "Adept" now begins a new vibration with a knock, the shrine and Adepts having formulated the Great Work. This second vibration may be read hieroglyphically as follows:

11 The three wands contain the twenty-two Paths. See Diagrams 64, 65, 66.

12 See Diagram 63.

13 See Diagram 63.

14 See Diagrams 64, 65, 66.

15 The Three Supernals are in a way summed in Chesed, Dalet being the dividing-line.

16 Not Mars in Scorpio.

17 That is,  $1 \times 2 \times 3 \times 4 \times 5 = 120$ .

By the Sephiroth and the Paths we work; the Rose and Cross united, we are; and Kether is in our Tiphereths by Light, Life, and Love, reached by the path cleaving the Rainbow.

This, therefore, seals all present as adepts, and also serves to equilibrate perfectly the Vault for reception of the light, while also formulating the first beginnings of that Light.

" "THE THIRD VIBRATION."

All face East to salute the rising sun. The door is opened wide, since the great Work is formulated, and the three Adepts formulate by their position the Triangle of the Supernals, as if it descended from the Roof of the Vault. Then by joining their Wands and Ankhs they formulate the Pyramid \_\_\_\_ (is not this Vault of Abiegnus the Chamber of the King in the Great Pyramid of Cheops?) \_\_\_\_ the most stable of forms, the three showing forth the four, since the Triangles form a tetrahedron<sup>18</sup>. For Nun-final Mem Aleph occultly spelleth 741 = Shin Taw Mem Aleph . Also the Pyramid =  $4 \times 3 = 12$  HVA. Thus also each hath 3 letters of 3 words, but all together seal each 3 within a fourth, the synthesis of the 3.

Note also: Yod = fire in hVau Heh Yod , Scorpio is the Water Cherub. That he is Amoun also is shown by the Eagle whose wings are those of the

Winged Globe. The Sun shineth in the Air.<sup>19</sup>

But in the signs they are united first of all in the Sign of Light, +. The LVX differentiates this light, as is explained in the Ritual itself.

" "First Point."

Know ye that the whole Object of the Ritual is to unite the Postulant with Osiris, represented by the Chief Adept, save when he again taketh his Wand and Ankh and instructeth the Postulant, and is Isis, the Revealer of the Mysteries.



In the first point the Chief Adept does not appear. He is the slain and hidden Osiris in the nether world.

Therefore the Postulant in order to be identified with him must be slain. He is {226} also to be put through the IAO formula of Creation, Death and Resurrection, in a lesser way, interwoven with the greater. Thus his first admission is of "mourning."

The "Second Adept" is still Horus.

But the "Third Adept" is now Anubis.

Introducing Adept is still Themis.

They are, as it were, the guardians of the body of the slain Osiris.

For initials ' , c and Theta see Z. explanation in 0ø = 0ø Ritual. A, (Knock) commences the new Vibration.

He is prepared by Themis.

**The alarm of Yod Yod Yod Yod ' Yod places the 4 before**

the 1, and Anubis at once challenges.

The Aspirant, not waiting for his Higher Self (Theta ) to speak, assumes the Horus formula (wearing his lamén), and seeketh to take by force the Kingdom of Heaven.

Horus arises as it were insulted. He, the chief Guardian of the Tomb \_\_\_\_ shall this one enter, the not even initiated?

The Sword and Serpent are given back to him, but not yet united as in the Rose Cross. He is therefore clothed in black to show his uninitiated

state and the darkness in which he walks; his hands are bound; the middle

pillar only is free; yet is there also a chain about his neck, the binding

of Da,,th,20 so that the Higher and Lower Wills may connect. But his

18 WEH NOTE: Yet the great pyramid is not a tetrahedron, having as it does five faces, four being triangles and the fifth a square base \_\_\_\_ thus being a half-octahedron.

19 These three are united in the fourth \_\_\_\_ Earth, because the second h is the Earthly sign of Virgo.

20 Da,,th prevents his lower will connecting with his higher will. Tiphereth is not bound: his Lower Will must of itself aspire. This time is "One" Knock given as it were for very feebleness of nature, yet formulating Kether.

The Higher Self now speaks for Postulant, and they are admitted by the Aspiration of Postulant (Serpent) and the Divine Light descending in answer (Flaming Sword), as it is written "While he was yet a great way off, his father saw him and ran \_\_\_\_." He hath returned, showing the value of persistent Will. The Serpent and Flaming Sword are Wisdom and Strength, the slow but subtle movement of the Serpent, the rush of the Lightning flash, caring naught for obstacles.

These conjoint are 32,21 that is, the joining of Arikh and Zaur Anpin in AHIHVH (32). And 32 = ChZIZ (lightnings) ZKH (was pure) and LB (heart); also LB = LibraMercury \_\_\_\_ the Equilibration of Creation.

Also, though the force of his obligation is shown as binding, \_\_\_\_ note well that it is also that force which admits him. The Aspirant cannot even kneel without help.

“ “Prayer of the Second Adept”

Formulates Chesed, Geburah, and Tiphereth, the Triangle Water, and finally Kether, as it is written: “And the Ruach Elohim moved upon the face of the waters.” This is an invocation of the higher and the first formulation of the Light in the Postulate (“cf.” Opening \_\_\_\_ the Knock).

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His hands are unbound that he may help himself. The humility lesson is formulated in Ruach, and Da,,th is rebuked openly (as chain does so occultly).

Aspirant must rise unaided; and the only help his initiators can give him is to force him to kneel.

“ “Charge to Aspirant.”

Black is not only evil; it is the “charge” (“i.e.”, flashing colour) of Spirit. Fraternal pity is formulated, as well as sympathy.

The 120 (Sagittarius) is then formulated in Aspirant. Note that the Opening Symbolism, as it were, foreshadows that of the Ritual proper. This formula is also one of equilibration: “vide” explanation of the 14<sup>th</sup> Key in the Portal Ritual. The 3 and 7 are united in Aspirant, and also the 12. Thus is his Rose (22) formulated, while the five grades formulate his Cross (5 squares).

The Aspirant is now the purified man, in touch with his Jechidah, “but in” “Kether only as yet.”

His crucifixion equilibrates as well as binds, and formulates occultly the LVX.

The purpose of his consenting is to raise the Rose Cross, “i.e.”, to bring redemption unto men.

The adjuration to HVA follows, after which the Obligation, which consists of ten clauses, corresponding to the ten Sephiroth. The Kether of the man speaking binds the nine lower Sephiroth:

- “ “Chokmah,” which would (in its failure, since everything but Kether has an evil aspect) lack purity (by its duality; and devotion and service (by opposing itself to Kether).
- “ “Binah,” which would unveil mysteries.
- “ “Chesed,” which would rebel against authority and be slack in exercising it.
- “ “Geburah,” which would display its strength and boast thereof.
- “ “Tiphereth,” which would be normally the mere human Will.
- 21 The Sword, the Ten Sephiroth. The Serpent, the Twenty-two letters: together the Thirty-two paths.
- “ “Netzach,” which would fall unless Divine Names aided it; “vide” 4ø =

7ø Altar Diagram, and Nogah is “natural” splendour, a mere bubble.

- “ “Hod,” which would talk and lie; its positive promise is sexual; for Mercury is hermaphrodite.
- “ “Jesod,” which is solid and sluggish, and would be idle and content with what it had done.
- “ “Malkuth,” which needs one to point out illusory nature of matter, and tree of Knowledge of Good and Evil.

“ “The Stigmata.”

Formulate the LVX Cross.

“Cf.” Ateh, Malkuth, ve Geburah, ve Gedulah, le’ Olahm, AMEN. (The Stigmata being formed by touching the forehead, feet, right hand, left hand and heart.) {228}

Thus the Sephiroth are equilibrated in both directions as in the Equinox Ritual.<sup>22</sup>

The Versicles will be seen to be very appropriate to each Sephira. This application of the Stigmata fixes the Light, as the Flaming Sword is a transitory Symbol (see Opening).

The Aspirant may now resume his emblems; after which Themis commemorates the Life and Death of Osiris under the figure of Christian Rosenkreutz, as it were.

“The Morning of Isis.” For Aspirant being now “dead,” Isis mourneth for him. But Aspirant also mourneth, that L sign may be formulated in him. She points out Rose Cross as an external emblem of the Completion of the Great Work. In the life of Jesus Christ the Master, the most notable events are \_\_\_\_ he is cloistered at 5; when 30 he takes disciples and begins ministrations. When 32 (paths and Sephiroth) he takes 4 others and is the One among the 7 (or the 3 and the 4 = 12). At 106 he dies (106 is “attained” and Nun-final Vau Nun Scorpio).

The symbolism of 120 having been accomplished, his tomb is found. This is the tomb of the Postulant.

(Note Geomantic Angelic Symbolism of IAO and INRI.)

The L Sign is the Svastika. (See Z in 0ø = 0ø Ritual for meaning.)

Also Svastika hath 17 squares showing IAO synthetical.<sup>23</sup> And the Svastika includeth the Cross, “even as a child in the Womb of its Mother to develop itself anew,” &c. &c. (Cry of 29<sup>th</sup> AEthyr.)<sup>24</sup> The Cubical Svastika hath 78 faces = Tarot and Mezla. It is also Aleph = Air and Zero. It shows the Initiation of a Whirling Force.

The V sign is that of Apophis and Typhon. It is the Y of Pythagoras; it is the arms flung up of the drowning man and therefore = 12<sup>th</sup> key and Mem . It is also the Horns of the mediaeval Devil. It shows the binding and apparent death of the force, without which it cannot come to any perfection.

The X sign is that of the Pentagram. It showeth the Triumph of the Light. It is Shin descended, and therefore Fire. Moreover the Pentagram formulateth the 10 Sephiroth. (Is not the Flaming Sword the Pentagram unwound?) It is the final rise in perfect equilibrium of the force.

The whole is LVX. Showing the Light imperfect, until it hath descended into Hell. (Sowing \_\_\_ waiting \_\_\_ reaping. Cyst reproduction of some simple animals. Hibernation, &c.) The arms are stretched out and then refolded \_\_\_ effort and peace. The Cross Sign shows Taw : and all four are thus AMThSh and AMN. The Vibrations pass with the Sun, of course.

The Light being thus fixed in the Vault, all leave the same and the seal is given.

22 A Golden Dawn Ritual omitted here for lack of space.

23 = 6 + 1 + 10 = 17.

24 See "The Elemental Calls of Dr. Dee."

" "Second Point."

The Vault is opened in Tiphereth symbols in three words of three, four, and five letters each, (the Triangle, the Cross and the Pentagram), though

IHSVH shows Pentagram INRI, Rose Cross, and conceals Cross, the Lux. {229}

Note very carefully the interchanging symbols of the Adepti throughout. They are not separate, but overlap; and this shows the absolute necessity of a fraternal and sympathetic feeling. All repeat signs, as all partake of the Lux. The Postulant, bearing the wand of Isis, may pass within the gate of Isis (Venus). Also he bears the Ankh.

The Postulant is led into the Vault; and he thus beginneth to tread down the forces of evil, which, be it well remembered, support him.

He is placed in the North as in  $0\partial = 0\partial$ , but here he is not in the sign Taurus (redemption), but of Scorpio; for he is dead or disintegrated into his component parts. Also, as shown by "Libertas Evangelii," he is in the position of free choice \_\_\_ his Lower Will must decide the result. The Seven are about him \_\_\_ the Universe watches his choice. Note the  $7 \times 40 = 280$  symbolism. For 280 is Sandalphon, who in  $1\partial = 10\partial$  made him a path: it is also MNTzPK, the five letters of Severity and judgment, and Peh-final Resh, terror, also Resh Ayin Yod, the angel of the wood of the world of Assiah, since the greater part of it is sterile trees.

The "Third Adept" is on the southern side of the Pastos \_\_\_ Themis as "Legis Jugum," and Horus in the Fire position. Nobody is in the quarter of Air, where wait the other fragments of Postulant: his Nephesch being thus ready to be glorified.

The attention of the Postulant is at once called to the Roof; his Lower Will looketh upwards, and he sees at last the "Invisible Light."

The Altar shows: (1) The Great Work as the compendium of Unity; (2) IHSVH Symbol accomplishing this and expanded within into five circles.

This shows that the five principles of man must be united perfectly.<sup>25</sup>

The Lion and Yod with the Rose Cross represents the First Cause, the Dawn, the Virgin Mother, and the Great Work. "Nequaquam Vaccum"<sup>26</sup> shows that "Before Abraham was, I am!"

The Eagle and Heh with the Cup represent the Blood shed for the remission of sins, and the Chalice of the Stoistes. "Libertas Evangelii" shows free-will.

The Man with Vau and the dagger shows the "last Result." Vau is Taurus, the redemption. The Dagger is the means. For "Dei Gloria Intacta" is the end of all.

And the Bull with h and Chain shows the Burial and the Earth, Life and Labour which accomplish all these things. "Legis Jugum" shows Destiny

balancing free-will. {230}

In the midst is Shin and the Incense: now Incense requires Air, Fire, Water and Earth for its being: thus the whole table is shown in Shin as the combination and centre of all, being the glory of the Vast Countenance.

All this is brilliant and flashing: "i.e.", equilibrated in itself and therefore a fit recipient of the Flashing Light: and brilliance is purity and energy.

25	JECHIDAH	
	(Spirit)	
	NESCHAMAH	CHIAH
	(water)	(Fire)

## **RUACH**

(Air)

## **NEPHESCH**

(Earth)

<sup>26</sup> That is; nowhere a void. The other mottoes mean: the Freedom of the Gospel; the Unsullied Glory of God; and the Yoke of the Law, respectively. Now all kneel down and the Higher is again invoked. Postulant is fixed in Tiphereth and looking up to Kether. He again rejoices that he hath been crucified.

Justice ariseth and taketh from him his Kether-wand and Ankh, and his own hands put the chain upon his neck, the symbol of earth and burial therein; and the Supreme Hour of Apophis is upon him, as it is written:

"Eloi, Eloi, lamma sabacthani!" Also this chain of Earth refers to the great renunciation of the Ego, refusing Devachan<sup>27</sup> and reassuming incarnation: not to the renunciation of Nirvana, which the mere purified man as such is not entitled to. Note also that Postulant himself now rebukes Da,,th as the Second Adept did for him in the First Point. At this moment the Aspirant is not longer dead; he enters again the earth-life, for it is the reincarnation of the soul. But he is as the child unconscious of the Adept within him, and knoweth it not. He riseth not yet glorified, but as still upon the Cross.

Themis now takes the Cup, or Lotus, and Dagger, or Cross, and the Death Symbol is dipped in the Resurrection Symbol, and the marks of LVX are again imprinted on him, as if to seal the prayer of the Second Adept. The Postulant now takes the Rose Cross and lifts it (as before for symbolism). Note also that this is the fourth element in the consecration (four pillars, &c., in 0ø = 0ø Ritual). He then upholdeth the Rose Cross as if that were the object of his accepting the Chain. And now, having gained the right to take his Ruach with him in the Darkness, he may demand the Opening of the Pastos. The Altar is moved, "new heavens and new earth," &c. The Pastos lid also, "Osiris no longer divided into glory and suffering, but central and perfect."

The "Third Adept" gives the Postulant his Wand and Ankh, thus again uniting him to Chesed (Isis L). Also "If ye be crucified," &c., is said in marking the Chesed hand.

The "Third Adept," "And the Light," &c. \_\_\_\_ showing Postulant that he is not dead but alive.

Accordingly "Chief Adept" reaches out his Kether-wand to that Kether-centre of the Rose Cross above him, and in that act restores himself to life and consciousness thereof.

The Higher Self descendeth for the second time and the man is united once more.

The Osiris "Chief Adept" (not yet fully glorified, but in his death alive) formulates these ideas.

The interchange of Chief Adept and Postulant now takes place completely with the {c}hange of weapons.

Chief Adept becomes Isis, and instructs the Osiris in Chesed, her symbol. {231}

It also shows the marriage of Isis and Osiris in the tomb, or that Isis hath descended to restore her son to life. Also Isis in the Pastos shows the winter and seed-time of earth, \_\_\_\_ Isis is also Persephone, be it well remembered!

Third Aspirant seals all this in the Ruach and synthesises all with "Ex" "Deo Nascimur," &c. &c.

The Altar and lid are restored, showing that the full glorification is not yet.

The Aspirant quits the Portal, showing that to complete the Great Work one must go out into the world and work.

" "Third Point."

Represents IAO, the synthesis of that three-fold work. Osiris not only risen but glorified, for IAO is the name also of the Highest, as the Gnostics do assure us.

Here then the "Chief Adept" is the glorified Osiris: the Postulant being only the risen Osiris. Again the Higher Genius is formulated. The

Postulant is now well in touch with the Higher Soul in Kether; but has not yet “begun” the Great Work.

The Pastos is without, “for it will never be wanted again.” But in south-east and north-east are the Grades and Minutum Mundum; the Serpent and the Flaming Sword are on the altar, also the Mystic Mountain of Abiegnus.<sup>28</sup> The Empty Pastos is shown \_\_\_\_ there, if anywhere, is a void! The Risen Osiris contemplates his tomb, when suddenly he is called into the glory by Chief Adept’s voice from the place of Yod , the world of Atziluth. But he knoweth it not; only his resurrection is fixed in his mind. He is called back further to his Cross, and then again he looketh forward, and a dim presentment of glory touches him. Then only doth the Postulant’s Ruach rise fully into Neschamah, and he nameth the Name of the Highest, and is forever beyond Hell and Death.

The “Second Adept” says that Akasa<sup>29</sup> (hearing) can hear Spirit. The door is flung wide open, so that no longer a dim sight of glory be, but the full wide-flowing influx of the Light, and the Osiris and his companions bend in awe and adoration at that mighty and terrible glory. Between Strength and Justice doth he kneel in the sign of his rising, and seeth again the Cross, not now of suffering, but only of Light.

The God in His glory sayeth: “I am Amoun, the Concealed One,” not only Osiris the Justified.

At the coming of that Glory they bow and shade their eyes from its brilliance: for what are the Sun and Moon to abide His presence?

But now the Sun and Moon are Apollo and Artemis, Osiris and Isis; the Divine Eye is formulated from the Light of those eyes that are but as

darkness, and the Osiris saith in very truth: “Before I was blind: now I see!” {232}

The Great Light dawns, The Flashing Brilliance of the All-Pervading Spirit of the Gods descends: the Divine Spirit is upon him, and all bow in adoration of that White Glory.

The Osiris stands, and by that sign uniteth himself with that Light. He faces the West, ready to shed light upon the World, and there in the Pyramid is the Great Work accomplished; for in his heart is Kether, the Centre of light, and the Rosy Cross is in his body, “i.e.”, his Nephesch is redeemed while his Mind is ever open to the Descending Floods of the Influx from the Higher.

Now the Chief Adept is again Isis, and instructs. She formulateth AHIH and Tiphereth, and the light is finally fixed as the analysis of the Key Word, synthesising and uniting the symbolism of the entire ceremony again by the Pyramid formula.

Minutum Mundum. The Light is shown divided and balanced in the Tree.

Crook and Scourge. The Light is shown in the symbols of Osiris.

Serpent and Sword. The Light-bearers run and return.

Mystic Mountain of Abiegnus. The Abodes of Light are only reached by a steep ascent.

The Vault is then explained on Microcosm lines.

Note that 40 shows the 10 Sephiroth in the four worlds, or letters of the name.

Aspirant is now in Water, and Chief Adept in Earth, to show how complete is their interchange. Chief Adept being naturally Water, Chesed; and Aspirant, Earth.

The grip of the grade strengthens this.

Right hand above left hand shows Nephthys above Isis, the Completed work. The wrists \_\_\_\_ the unity from which the five springs \_\_\_\_ are grasped = Kether.

The Cross (hands crossed) is the means of doing this.

28 The explanation of this abstruse point has been unfortunately

omitted by Frater P. This is to be regretted as the rest is so beautifully lucid.

29 See 777, Cols. lv., lxxv., pp. 16, 17.

Note: if you "pull" in this position you initiate a whirling force. They regain positions.

"

"Closing"

The 120 is formulated and calleth forth the elemental Guardians. The Triangle of the Supernals is formulated, and the LVX signs close the whole with its synthetical glory, but they are given in silence, as showing forth that they have all attained unto the Peace of God which passeth understanding, to keep their hearts and minds through IHShVH our Lord.

**AMEN.**

By thus passing through the ritual of the 5ø = 6ø Grade of Adeptus Minor, P., in part at least, unveiled that knowledge which he had set out in the 0ø = 0ø ritual to discover. For as the first grade of the First Order endows the Neophyte with an unforgettable glimpse of that Higher Self, the {233} Augoeides, Genius, Holy Guardian Angel or Adonai; so does the first grade of the Second Order engender within him that divine spark, by drawing down upon the Aspirant the Genius in Pentecostal Flames; until it no longer enshrines him like the distant walls of the starry abyss, but burns within him, pouring through the channels of his senses an unending torrent of glory, of that greater glory which alone can be comprehended by one who is an Adept: yet again, but the shadow of that supreme glory which is neither the shrine nor the flame, but the life of the Master.

From the commencement of this history we have ever found Frater P. valiantly battling with the Elemental Forces. As a hoodwinked Neophyte he was led into the colossal darkness of Malkuth to become a Zelator in the hidden mysteries of Earth. Here he found a Kingdom seemingly so balanced in its Scintillating Intelligence that he little suspected that its overwhelming glory was but the reflection of the Supernal Flame on the dark face of the Waters in which slept the invisible coils of the drowsing serpent of human will. Here, on account of its intense darkness, all became to him clear as



crystal, in which he could read his own thoughts mirrored in the wavelets of the ever-dancing waters of life. Here again Existence, as the World Mystery, became to him the supreme riddle of the human Sphinx; and in his strivings to read it, in his doubts, which Minerva-like sprang from his former certainties, he informed within himself the first letter of the Name of God, the Virgin impregnated by the one idea \_\_\_\_ the Vision of Adonai incarnated in her Son.

Illumined by this one supreme longing which had burnt up his coarser desires, he passed through the next ritual to {234} the illusive Foundation of Yesod, which in its apparent Equilibrium contains a falsified reflection of the Supreme path of the Fool. For, though its element is Air, it is not the AEthyr of Zero, the breath of Equilibrium, any more than Air as a mixture of Oxygen and Nitrogen is the Ether of Space. From Yesod he could look back upon Malkuth and be filled with an intense pity for all who still cling to its illusive Splendour; so also could he look up towards Kether (Kether in Yesod, though he knew it not), and burn with a joy not unmingled with sorrow at the apparent hopelessness of ever being able to climb so distant a peak.

Thus would the heavens and hells seduce him from the path, the path of the Sun and the Angel, which through their greater glory blinded his understanding from the true way, and appeared to him not as light but as darkness.

His present position seemed so clear to him that its very clearness would also have blinded him as it has so many others, had he not slain the incubus of the Supreme, and sought a greater independence by refusing to look at the clouded summit of the mountain whilst the lower slopes were unclimbed. Instead he said to himself, the next step is God to me, ay! God, and very God of very God: there is no other God than He.<sup>30</sup> Thus through the strength of the eagle, whose eyes scorn the fire of the sun, did he learn to conquer {235} Hod, the Splendour of the mighty waters, the ever-flowing and fluctuating desires of life, which contains all the colours of the opal, each brother light dissolving into its sister counterpart, according as the position of the Aspirant changes.

Here he learnt of the deceptions of desire; how they change, and only exist by perpetually changing. Yet also here he learnt how to slay them by wedding them to their opposites; but in the very act he only begat another mystery more terrible than the last, the mystery of Netzach.

As fire may be victorious over water, or water over fire, so may victory itself leave the Victor doubly enslaved by his very Success. Until the present, Frater P. had always found some new cause for which to draw his sword; but now, though the blade was as bright and keen as ever, like a knight surrounded by crafty footpads in the night, he knew not which way to thrust, thought the danger which surrounded him he felt was greater than any that he had ever experienced before. This danger was, indeed, the seduction of things Supremely Material. For at this point on his journey, having mastered the three elements, he came nigh falling slave to the fourth; just as a warrior who has slain the King, and the Captain of the Guard, and even the Chief Eunuch who sleeps across the threshold of the Queen's bed-chamber, may lose the Kingdom he has all but won amongst the soft seducing cushions of a fair woman's couch, and only awake from his foolish sleep as the mallet drives the nail through his unguarded head.

More valiant men have fallen in Netzach than ever fell in Malkuth, Yesod, and Hod combined, and more will fall in Tiphereth than ever fell in Netzach, and for the same reason, {236} and that is, that all Success is illusionary, the greatest illusion being to consider oneself Successful.

It is here that man leaves, if he strive, the bow of worldly desires, and cleaves the firmament of thought like an arrow, which, eventually speeding out of the world's attraction, becomes as an universe to itself. This cleaving of the Veil of the Vault of the Adepts is in truth the precipitation of the Jechidah from the elemental flux that goes to make man. The Virgin Mother of Malkuth, the Earth fecundated by Air, Water and Fire, is delivered of her Son the Spirit, who is the Adept reborn in the Vault as Christian Rosencreutz; not yet Adonai the Christ, the Son of God, but Adonai, Jehesuah, the Son of Man, Jesus the Carpenter who one day will fashion the Tree of Life into the image of the Supernal Christ. No longer is the Vision of Adonai a mere glimpse as of a flickering light without, lost in the distance of a great forest, but a light which burns as a lamp within a lantern, and which sheds its beams equally in all directions.

It is here, when the Aspirant becomes a sun unto himself, entranced by the beauty of his children, his seemingly balanced thoughts,<sup>31</sup> the

30 A person arriving at Kether of Malkuth is liable to mistake it for Kether of Kether, and so on with an ever-increasing likelihood until Kether of Kether is actually attained, when the one swallows the other as the Serpent swallows its tail and eventually itself. In Kether of Kether there is no thinking or thought, therefore no certainty or uncertainty. From Malkuth of Yesod three obsessing forces come into play, viz., Kether of Malkuth, which tempts the Aspirant to look back; the local temptations of all the Sephiroth of Yesod save Yesod of Yesod, which is the next; and Malkuth of Hod, which tempts him to run in Hod before he can walk in Yesod.

31 The Pillar of Mildness in the Tree of Life passes through the Sephiroth Kether, Tiphereth, Yesod and Malkuth which appear to be all equally balanced. This, however, is incorrect, for all save Kether, which is the point from which motion originates, are as marks set upon the pendulum of a clock, the nearer to Malkuth (the weight) the greater will be the space they move through, wandering planets and comets that obey his will, that he is liable to forget that though a sun to himself, he is nevertheless but an atom of the Glory Supernal, but a mote of dust dancing in the beam of the Eye Divine. This it arrives that he is as likely to be obsessed by the ordered harmony of things in Tiphereth, as the joys of the {237} discord of things obsessed him but a stage or two below. As the sun vivifies so can it corrupt. Therefore by his own forces must he destroy his contentment by a self-explosion of discontent so terrific that the ordered universe governed by Spirit is not blown into Chaos, the Qliphoth, but out of Chaos, out of Cosmos itself, into a new world, a higher Equilibrium, a universe of colossal strength and power. If he tremble, he is lost; he must strain every nerve, every muscle, until his whole frame vibrates and flashes forth the magical Strength of the Sephira Geburah.

Thus is the Magician begotten by devotion to the Great Work, and Work as Work alone can only gain for the Aspirant this exalted grade. He must strive beyond the hope of success; success is failure; he must strive beyond the hope of victory; victory is defeat; he must strive beyond the hope of reward; reward is punishment; he must indeed strive beyond all things; he must break up the equipoise of things; he must swing the pendulum off its hook, and wrench the lingam of Shiva from between the loins of Sakti. Justice or Mercy are nothing to him; he, as Horus the child, must quench the one with the other, as his father Osiris quenched the Waters of Hod with the fires of Netzach. Good and Evil are his implements, for his work is still in the Kingdom of the Ruach. And so long as his strivings beget, conceive, and bear the fruits of a greater and nobler Work, there is no cup of bitterness that may be refused, and no cross of suffering whose nails shall not pierce him. As Osiris he learnt to vanquish himself; risen as Horus he shall vanquish the world \_\_\_\_ ay! and who shall say me nay? the ultimate filaments of the hair of Nu. {238} conversely, the farther away the less.

## THE MAGICIAN

VERY shortly after the ceremony of Adeptus Minor, P. returned to his fastness to carry out the great Magical Operation of Abramelin the Mage, the preliminary preparations of which he had for so long now been setting in order.

Unfortunately we have but scanty information of P.'s daily life during these days, and all that is recorded is to be found in a small book of some twenty pages entitled, "The Book

of the Operation of the Sacred Magic of Abramelin the Mage. (Being the account of the events of my life, with notes on the operation by P., an humble Aspirant thereto.)”

This slight volume commences with “The Oath of the Beginning,” after which it is roughly divided into three parts. The first deals with the events of his life between the beginning of November 1899 and the end of February 1900; the second with the Abramelin Operation; and the third with the transactions P. had with Frater D.D.C.F.

From the first part of this work we gather that great forces of evil were leagued against P.; and we learn this with no very great surprise, for those who set their faces against Darkness must expect Darkness to attempt to swallow them up. The Exempt Adept may laugh equally at good or at evil, but not so the mere magician whose passage along the {239} Path of Light is only to be marked by the increasing depths of the Darkness which surrounds him.

It will be remembered that in the autumn of 1898 P. had met Frater V.N., who had lent him a copy of a book known as “The Book of the Sacred Magic of Abramelin the Mage,” and had to some degree instructed him in the workings contained in it. This work P. had read and reread with the greatest interest and zeal, determining to perform the ceremonial operation laid down in it at the very first opportunity. This he was unable to do for nearly a year; it being not until November 1899 that he found it possible for him to retire to the house he had bought and make all necessary preparations for the great ceremony, which was to be commenced on the following Easter.

The system, as taught by Abramelin, of entering into communication with one’s Holy Guardian Angel, is, of all Western systems of Magic, perhaps the most simple and effective. No impossible demands are made, and though perhaps some are difficult to carry out, there is always a reason for them, and they are not merely placed in the way as tests of the worker’s skill.

The whole Operation is so lucidly dealt with in Mr. MacGregor Mathers’ translation,<sup>32</sup> that it would be but a waste of time and space to enter into it fully, and the following consists of but the briefest summary, only intended to give the reader an idea of the Operation, and in no way meant as a basis for him to work on.

Abramelin having first carefully warned his readers against impostors, lays down that the chief thing to be considered is: “Whether ye be in good

health, because the body being feeble and unhealthy, it is subject to

divers infirmities {240} whence at length result impatience and want of

32 WEH NOTE: Actually Mathers probably did not translate the work. He makes reference to an Old French copy in the Library of the Arsenal in Paris and claims to have translated that into English, adding copious notes on Hebrew and Greek names. In fact, there is an English and a Hebrew version in the British Museum, a place Mathers frequented. Mathers also claimed to have translated the Greater and Lesser Keys of Solomon, and the manuscripts he cites are in the British Museum, in Elizabethan English!

power to operate and pursue the Operation; and a sick man can neither be

clean and pure, nor enjoy solitude; and in such a case it is better to cease.”<sup>33</sup>

The true and best time of commencing this Operation is the first day after the Celebration of the Feasts of Easter at about the time of the vernal Equinox. The time necessary for the working is six months, so that should it be commenced on March 22, it would end on September 21.

The six months is divided into three periods of two months each.

“First Period.” “Every morning precisely a quarter of an hour before sunrise enter your Oratory, after having washed and dressed yourself in clean clothing, open the window, and then kneel at the Altar facing the window and invoke the Name of the Lord; after which you should confess to him your entire sins. This being finished you should supplicate Him “that in time to come He may be willing and pleased to regard you with pity and grant you His grace and goodness to send unto you His Holy Angel, who shall serve unto you as a Guide. ...”<sup>34</sup>

In the above exercise by prayer the one great point to observe, as Abramelin himself impresses in the following words, is: “It serveth nothing to speak without devotion, without attention, and without intelligence ... it is absolutely necessary that your prayer should issue from the midst of your heart, because simply setting down prayers in writing, the hearing of them will in no way explain unto you how really to pray.”<sup>35</sup>

At sunset the same invocation, confession and prayer is to be repeated.

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During this first period the points to be observed are:

- (1) That both the bed-chamber and Oratory are to be kept thoroughly clean. “Your whole attention must be given to purity in all things.”
- (2) That “you may sleep with your Wife in the bed when she is pure and clean,” not otherwise.
- (3) Every Saturday the sheets of the bed are to be changed and the chamber is to be perfumed.

(4) No animal is to enter or dwell in the house.

(5) "If you be your own Master, as far as lieth in your power, free yourself from all your business, and quit all mundane and vain company and conversation; leading a life tranquil, solitary and honest."

(6) "Take well heed in treating of business, in selling or buying, that it shall be requisite that you never give way unto anger, but be modest and patient in your actions."

(7) "You shall set apart two hours each day after having dined, during which you shall read with care the Holy Scripture and other Holy Books."

(8) "As for eating, drinking and sleeping, such should be in moderation and never superfluous."

(9) "Your dress should be clean but moderate, and according to custom. Flee all vanity."

(10) "As for that which regardeth the family, the fewer in number, the better; also act so that the servants may be modest and tranquil."

(11) "Let your hand be ever ready to give alms and other benefits to your neighbour; and let your heart be ever open unto the poor, whom God so

loveth that one cannot express the same."<sup>36</sup>

"Second Period." During the whole of this period the accustomed prayer is to be made morning and evening, "but before entering into the Oratory ye

33 "The Book of the Sacred Magic," p. 54.

34 "Ibid." p. 64. Some of the following quotations have been abridged.

35 "Ibid." p. 65.

36 "The Book of the Sacred Magic," pp. 66-69.  
shall wash your hands and face thoroughly with pure water. And you shall prolong your prayer with the greatest possible affection, devotion and submission; humbly entreating the Lord God that he would deign to command His Holy Angels to lead you in the True Way. ..."

During this period the points to be observed are:

(1) "The use of the rites of Marriage is permitted, but should scarcely if at all be made use of."

(2) "You shall also wash your whole body every Sabbath Eve."

(3) "As to what regardeth commerce and rules of living, as in the first period."

(4) "It is absolutely necessary during this period to retire from the world and seek retreat."<sup>{242}</sup>

(5) "Ye shall lengthen your prayers to the utmost of your ability."

(6) "As for eating, drinking, and clothing, as before."<sup>37</sup>

"Third Period." "Morning and Noon ye shall wash your hands and your face on entering the Oratory; and first ye shall make Confession of all your sins; after this, with a very ardent prayer, ye shall entreat the Lord to accord unto you this particular grace, which is, that you may enjoy and be able to endure the presence and conversation of His Holy Angels, and that He may deign by their intermission to grant unto you the Secret Wisdom, so that you may be able to have dominion over the Spirits and over all creatures.

"Ye shall do this same at midday before dining and also in the evening,"<sup>38</sup> as well as at sunrise.

During this period the points to be observed are:

(1) "The man who is his own master shall leave all business alone, except works of charity towards his neighbour."

(2) "You shall shun all society except that of your Wife and of your Servants."

(3) "Ye shall employ the greatest part of your time in speaking of the Law of God."

(4) "Every Sabbath Eve shall ye fast, and wash your whole body, and change your garment."<sup>39</sup>

If possible the whole of this Operation should be performed in a place where solitude can be obtained; the best being, as Abramelin writes: "Where there is a small wood, in the midst of which you shall make a small Altar, and you shall cover the same with a hut of fine branches, so that the rain may not fall thereon and extinguish the Lamps and the Censer."<sup>40</sup>

The Altar should be made of wood and in the manner of a cupboard, so that it may hold all the necessary things.

There should be two tunics, one of linen, and the other of Crimson or Scarlet Silk with gold.

The sacred oil is prepared from myrrh, cinnamon and galangal mixed with olive oil. The incense of Olibanum, storax, and lign aloes, or cedar, is

reduced to a fine powder and well mixed together. The Wand is cut from an

Almond tree.<sup>41</sup> {243}

The third period having been completed, on the morning following: "Rise betimes, neither wash yourself at all nor dress yourself at all in your

<sup>37</sup> "The Book of the Sacred Magic," pp. 69, 70.

<sup>38</sup> "Ibid." pp. 70, 71.

39 "Ibid." p. 71.

40 "Ibid." p. 74.

41 "Ibid." pp. 76, 77.

ordinary clothes; but take a Robe of Mourning; enter the Oratory with bare feet; go unto the side of the Censer, and having opened the windows, return unto the door. There prostrate yourself with your face against the ground, and order the Child (who is used as assistant and clairvoyante) to put the Perfume upon the Censer, after which he is to place himself upon his knees before the Altar; following in all things and throughout the instructions which I have given unto you. ... Humiliate yourself before God and His Celestial Court, and commence your prayer with fervour, for then it is that you will begin to enflame yourself in praying, and you will see appear an extraordinary and supernatural Splendour which will fill the whole apartment, and will surround you with an inexpressible odour, and this alone will console you and comfort your heart so that you shall call for ever happy the Day of the Lord.<sup>42</sup>

\* \* \* \* \*

"During Seven Days shall you perform the Ceremonies without failing therein in any way: namely, the Day of the Consecration, the Three Days of the Convocation of the Good and Holy Spirits, and the Three other Days of the Convocation of the Evil Spirits.

"On the second morning you shall follow the counsels your Holy Guardian Angel shall have given you, and on the third you shall render thanks.

"And then shall you first be able to put to the test whether you shall have well employed the period of your Six Moons, and how well and worthily you shall have laboured in the quest of the Wisdom of the Lord; since you shall see your Guardian Angel appear unto you in unequalled beauty: who also will converse with you, and speak in words so full of affection and of goodness, and with such sweetness, that no human tongue could express the same. ... In one word, you shall be received by him with such affection



that this description I here give unto you shall appear a mere nothing in comparison.”<sup>43</sup>

After the Third day Abramelin very wisely writes:

“Now at this point I commence to restrict myself in my writing, seeing that by the Grace of the Lord I have submitted and consigned you unto a

MASTER so great that he will never let you err.”<sup>44</sup>

Thus, briefly though it be, we have run through the system {244} as advocated by one of the greatest masters of Magic in the West. With perfect lucidity Abramelin brings us step by step towards the MASTER \_\_\_\_ Augoeides, Adonai, Higher Self, call Him what you will. By means of symbols of purity \_\_\_\_ by cleanliness and clean living \_\_\_\_ he leads us on by meditation and concentration through prayer to a one-pointedness, a vision or conversation with the MASTER so full of goodness and beauty, so full of rapture and ecstasy that no human tongue can express the same. Alas! that we are not simple-minded enough to accept it, and to seek at that little altar in the wood that sweet reward which at once cancels all the toils and sorrows of our lives.

But in these present times prayer has become a mockery, and it is hard, how hard we know well, for any one to pray with that earnestness which

brings with it reward. The rationalist has so befouled prayer with his

wordy slush that it is indeed a hard task to dissociate it from the host of

external symbols and images. A man who prays to a god is at once imagined

to be praying to a thing with legs; for the educated are so surfeited with

tangible things that the transcendental entirely escapes them; yet the man

who prays may in truth be praying to the Master, and it matters not one

whit whether the Master have legs or no legs, for God does not depend on

<sup>42</sup> “The Book of the Sacred Magic,” p. 81.

<sup>43</sup> “Ibid.” pp. 82,85.

<sup>44</sup> “Ibid.” p. 85.

the education of man’s mind, or the standard of his knowledge, or the idols he has set up. In some cases hostility to prayer would prove more fruitful than devotion to it. He who believes in denying and blaspheming God will attain to the Divine Vision of Adonai as speedily as he who believes in praying to Him and worshipping His Holy Name; so long as he “enflame” himself with blasphemy and denial. It is the “will” {245} to accomplish, to conquer and overcome, which in both cases carries with it the supreme reward, and not the mere fact of denying or believing, which are but instruments

towards this end. But, be it well remembered! this mystery of the Equivalence of all symbols, good and evil, is only true in Da,,th and from Da,,th.

One man may fell a tree with an axe, another may saw it down, another dig it up, another burn it down, another wash it out of the earth by water, blast it by powder, or drag it down by a rope. In the end the tree falls, and the desire of each particular man is accomplished in spite of the variety of their tools.

Thus we find that as Rising on the Planes was one method, so was Skrying another; so again were the rituals of the Golden Dawn; so again “The Shin of Shin Operation” and Talismanic Magic; and now again still one more \_\_\_\_ the method of Abramelin; all different means to enable man to fell the tall tree of life and obtain the Master Vision of Adonai, the Augoeides or Higher Self.

Each method, used rightly and carried to its ultimatum, leads to the same Heaven; each method used wrongly, or mistaken for the End, side-tracks the Adept into some Limbo or plunges him into some Hell.

To all such as are of a devout disposition Prayer offers an excellent means of Concentration towards this end \_\_\_\_ identification with Adonai. And it matters no whit to what we pray, whether it be to Buddha or to Christ, or the top-hat and gin-bottle of a West African ju-ju, so long as we pray with our whole heart; and eventually, as the Vision informs, belief, faith, prayer, worship and supplication vanish, the {246} burning-glass of our Will has set on fire the white sheet of paper that had been our ideal; it crumples, turns brown, blackens, and bursts into flame. The gates of the mind swing apart, and the realm into which we rush is as different from the realm which we had contemplated as our ideal as the burning fire is to the cool white paper we had looked upon.

For those who cannot thus believe, who in fact have no faith in prayer, there are yet other ways for them to travel, as we shall presently see; in fact so many that each could travel by a different road and yet arrive at the same destination; and it is hoped that those who study this book may thereby discover the speediest road to the Portal of the Temple.

Early in November, P. returned to London to consult with Fratres I.A. and V.N., and shortly afterwards crossed over to Paris, and after a few days' residence in that city returned to England; and by means of the Codselim symbol journeyed to D\_\_\_\_, and from thence to T\_\_\_\_. here he received a letter from I.A. warning him of very grave danger. P. Thereupon invoked Heru-pa-kraatist and cast himself upon the Providence of God: “that he may give His Angels charge over me, to keep me in all my ways. So mote it be!”

Thus far the events which carry us down to the commencement of the Operation, which begins with:

“ “THE OATH OF THE BEGINNING.”

I, P\_\_\_\_, Frater Ordinis Rosae Rubeae et Aureae Crucis, a Lord of the Paths in the Portal of the Vault of the Adepts, a 5ø = 6ø of the Order

of the Golden Dawn; and an humble servant of the Christ of God; do this day  
spiritually bind myself anew”

By the Sword of Vengeance:

By the Powers of the Elements:

**By the Cross of Suffering: {247}**

That I will devote myself to the Great Work: the obtaining of Communion with my own  
Higher and Divine Genius, (called the Guardian Angel) by means of the prescribed  
course: and that I will use any Power so obtained unto the Redemption of the Universe.

So help me the Lord of the Universe and mine own Higher Soul!

Let us now turn to “The Obligation of the Operation.”

I, P\_\_\_\_, in the presence of the Lord of the Universe, and of all Powers Divine and  
Angelic, do spiritually bind myself, even as I am now physically bound unto the cross of  
suffering:

(1) To unite my consciousness with the divine, as I may be permitted and aided by the  
Gods Who live for ever, the AEons of Infinite years, that, being lost in the Limitless  
Light, it may find Itself: to the Regeneration of the Race, either of man or as the Will of  
God shall be. And I submit myself utterly to the Will Divine.

(2) To follow out with courage, modesty, lovingkindness, and perseverance the course  
prescribed by Abramelin the Mage; as far as in me lies, unto the attainment of this end.

(3) To despise utterly the things and the opinions of this world lest they hinder me in  
doing this.

(4) To use my powers only to the Spiritual well-being of all with whom I may be brought  
in contact.

(5) To give no place to Evil: and to make eternal war against the Forces of Evil: until  
even they be redeemed unto the Light.

(6) To harmonize my own spirit that so Equilibrium may lead me to the East and that  
my Human Consciousness shall allow no usurpation of its rule by the Automatic.

(7) To conquer the temptations.

(8) To banish the illusions.

(9) To put my whole trust in the Only and Omnipotent Lord God: as it is  
written “Blessed are they that put their trust in Him.”

(10) To uplift the Cross of Sacrifice and Suffering: and to cause my  
Light to shine before men that they may glorify my Father which is in

Heaven.45

Furthermore: I most solemnly promise and swear: to acquire this Holy Science in the  
manner prescribed in the Book of Abramelin, without omitting the least imaginable thing

of their contents: not to gloss or comment in any way on that which may be or may not be; not to use this Sacred Science to offend the Great God, nor to work ill unto my neighbour: to communicate it to no living person, unless by long practice and conversation I shall know him thoroughly, well examining whether such an one really {248} intendeth to work for the Good or for the Evil. I will punctually observe, in granting it, the same fashion which was used by Abramelin to Abraham.

Otherwise, let him who receiveth it draw no fruit therefrom. I will keep myself as from a Scorpion from selling this Science. Let this Science remain in me and in my generation as long as it shall please the Most High.<sup>46</sup>

All these points I generally and severally swear to observe under the awful penalty of the displeasure of God, and of Him to whose Knowledge and Conversation I do most ardently aspire.

So help me the Lord of the Universe, and my own Higher Soul!

The obligation is followed, in the book, by various preparations which we pass over in order that we may the more speedily record some of the

45 The reader will note that this is a sort of personal adaptation of the  $5\emptyset = 6\emptyset$  obligation.

46 This latter portion of the obligation is taken from the Oath which Abramelin imposed on his pupil Abraham. Visions which P. experienced at this time: the first we quote is little better than an obsession, and is as follows:

In bed, I invoked the Fire angels and spirits on the tablet, with names, etc., and the 6<sup>th</sup> Key.<sup>47</sup> I then (as Harpocrates) entered my crystal. An angel, meeting me, told me among other things, that they (of the tablets) were "at war with the angels of the 30 AEthyrs, to prevent the squaring of" "the circle." I went with him unto the abodes of Fire, but must have fallen asleep, or nearly so. Anyhow, I regained consciousness in a very singular state half consciousness being there, and half here. I recovered and banished the Spirits, but was burning all over, and tossed restlessly about—very sleepy, but consumed of fire! Only repeated careful assumption of Harpocrates' god-form enabled me to regain my normal state. I had a long dream of a woman eloping, whom I helped, and after of a man stealing my Rose Cross jewel from a dressing-table in a hotel. I caught him and found him a weak man beyond natural (I could bend or flatten him at will), and then the dream seemed to lose coherence. ... I carried him about and found a hair-brush to beat him, &c. &c. Query: Was I totally obsessed?

The second is:

Invoking the angels of Earth I obtained a wonderful effect. The angel, my guide, treated me with great contempt and was very rude and truthful. He shewed me divers things.

In the centre of the earth is formulated the Rose and Cross. Now the Rose is the Absolute Self-Sacrifice, the merging of "all" in the 0 (Negative) the Universal {249} Principle of generation through change ("not" merely the feminine), and the Universal Light "Khabs" The Cross is the Extension or Pekht principle. Now I should have learned more but my attention wandered. This closes the four elemental visions: prosecuted, alas! with what weakness, fatuity, and folly!

And, lastly, the following, which is of considerable interest:

I ... in the afternoon shut myself up, and went on a journey. ...

I went with a very personal guide: and beheld (after some lesser things) our Master as he sate by the Well with the Woman of Samaria. Now the five husbands were five great religions which had defiled the purity of the Virgin of the World: and "he whom thou now hast" was materialism (or modern thought)

Other scenes also I saw in His life: and behold I also was crucified! Now did I go backwards in time even unto Berashith, the Beginning, and was permitted to see marvellous things.

First the Abyss of the Water: on which I, even I, brooded amid other dusky flames as S upon M held by my Genius. And I beheld the victory of Rf upon Apophis and the First of the Golden Dawns! Yea: and monsters, faces half-formed, arose: but they subsisted not.

And the firmament was.

Again the Chaos and the Death!

Then "Ath" Hashamaim v. "ath" h-aretz. There is a whirling intertwining infinitude of nebulae, many concentric systems, each system non-concentric

to any other, yet "all" concentric to the whole. As I went backwards in time

they grew faster and faster, and less and less material. (P.S.\_\_\_\_This is

the scientific hypothesis, directly contrary to that of Anna Kingsford),

and at last are whirling wheels of light: yet through them "waved" a thrill

of an intenser invisible light in a direction perpendicular to the

tangents. I asked to go yet further back and behold! I am floating on my

back\_\_\_\_cast down! in a wind of Light flashing down upon me from the

immeasurable Above. (This Light is of a blueish silver tinge.) And I saw

that Face, lost above me in the height inscrutable: a face of absolute

47 The Enochian Keys of Dr. Dee. beauty. And I saw as it were a Lamb slain in the Glamour of Those Eyes. Thus was I made pure: for there, what impunity could live? I

was told that not many had been so far back: none further: those who “could” go farther would not, since that would have reabsorbed them into the Beginning, and that must not be to him who hath sworn to uplift the Standard of Sacrifice and Sorrow, which is strength. (I forgot the Angels in the Planetary Whirl. They regarded me with curiosity: and were totally unable to comprehend my explanation that I was a “Man, returning in time to behold the” “Beginning of Things.)”

“ Now was I able to stand in my Sephiroth: and the Crown of Twelve Stars” “was upon my head! I then went into the centre of the earth (I suppose) and” “stood upon the “{250} top of an high mountain. The many dragons and guardians I was able to overpower by “authority.” Now the mount was of glistening whiteness, exceeding white as snow: yet dead and unluminous. And I beheld a vision, even like unto that of the Universal Mercury;<sup>48</sup> and I learnt that I myself was sulphur and unmercurial. Now having attained the Mercurialising of my Sulphur I was able (in my vision) to fecundate the mountain (of Salt). And it was instantly transmuted into gold. What came ye out into the wilderness for to see? No: into living, glowing, molten Light: the Light that redeemeth the material world! So I returned: having difficulty to find the earth(?). But I called on S.R.M.D. and V.N.R. who were glad to see me; and returned into the body: to waste the night in gibing at a foolish medico.

(It is worth noting here how very much more coherent this Vision is than the first ones we have had occasion to mention.) So far the second part of the “Book of the Operation.”

The third part of this book, which consists but of two pages, begins obscurely enough:

“Heard this evening from D.D.<sup>49</sup> Second Order apparently mad.”

However, this information which, from the following, we gauge to be connected with the dead sea apple schism which had for some time been ripening amongst the members of the Order of the Golden Dawn, was considered sufficiently important by P. for him to offer his services to G.

H. Frater D.D.C.F., who was then in Paris. About a week later P. writes:

“D.D.C.F. accepts my services, therefore do I rejoice, that my sacrifice is

accepted. Therefore do I again postpone the Operation of Abramelin the

Mage, having by God’s Grace formulated even in this a new link with the

Higher, and gained a new weapon against the Great Princes of the Evil of

the World. Amen.” {251}

Thus ends the “Book of the Operation.” But on the back of the last page there is a note from which we gather the following. That P. journeyed from London to Paris (evidently shortly after his letter to D.D.C.F. he had left T\_\_\_ for London). There he was selected as the messenger of D.D.C.F., after a long talk with him and V.N.R., and at noon, four

days later, he left Paris for London. This note ends with the following words: "The history of my mission: is it not written in the Book of the Chronicles of the Revolt of the Adepts?"

Before glancing through this Chronicle of Revolt, which in all truth might be called "The Book of the Fatuity of the Inepti," it will be necessary to return for a moment to that interesting document, "The History Lesson."

The last point we arrived at in the Lesson was that, "in 1900 one P., a brother, instituted a rigorous test of S.R.M.D. on the one side and the Order on the other." S.R.M.D. is but another name for G.H. Frater D.D.C.F., against whose authority the Second Order were now in open revolt.

From this point the Lesson continues:

48 Described in a M.S. edited by S.R.M.D. and issued to the Second Order, in which is a picture of Mercury diving into the sea.

49 Secretary of the Order of the Golden Dawn.

"He discovered that S.R.M.D., though a scholar of some ability and a magician of remarkable powers, had never attained complete initiation: and

further had fallen from his original place, he having imprudently attracted

to himself forces of evil too great and terrible for him to withstand.<sup>50</sup>

"The claim of the Order that the true adepts were in charge of it was definitely disproved.

"In the Order, with two certain exceptions and two {252} doubtful ones, he found no persons with any capacity for initiation of any sort.

"He thereupon, by his subtle wisdom, destroyed both the Order and its chief.

"Being himself no perfect adept, he was driven of the Spirit into the Wilderness, where he abode for six years, studying by the light of reason the sacred books and secret systems of initiation of all countries and ages."

We must now leave the Lesson, to return to it again six years later, and as briefly as possible run through the Chronicles of Revolt, which consist of various documents for the most part printed towards the close of 1900 and the beginning of 1901, by such members of the Order as had broken away from their chief, D.D.C.F.

In a printed document written on May 4, 1901, and signed by D.E.D.I., we find the following:

You are aware that, originally, the Second Order in this country was governed absolutely by three chiefs. Ultimately their authority all devolved on one \_\_\_\_ our late chief, the G.H. Frater D.D.C.F., who was practically recognised as Autocrat.

This we have already learnt from the Lesson. But from a "Statement" issued to Adepts in February 1901, we further learn that on April 1 ("sic"), 1897, V.H. Soror S.S.D.D. was appointed head of the London branch of the Order and that the formation of secret

groups was advised and legalised by D.D.C.F. "S.A. approved of this and formed a group himself, as Silentio ("sic") can bear witness." However, in "Letters to the Adepts of R.R. and A.C." issued in the same month, it appears that it was not by D.D.C.F.'s sanction, but through their distrust of him, that Soror S.S.D.D. started a group in London, and Frater S.S. one in Edinburgh. These groups {253} seemed to have worked as secret societies within the Order. Fra: D.E.D.I. appears in this same document to have objected to this, for we find him attempting to get S.S.D.D. to amalgamate the smaller groups and form a larger group of Theorici. This attempt led to a meeting of the Executive Council in which S.S.D.D. raised an objection of D.E.D.I.'s proposal; and we find D.E.D.I. writing: "I have sat on many committees in my own country and elsewhere, but I am proud to say that I never met among the mechanics, farmers and shop-assistants with whom I have worked in Ireland a state of feeling so ignoble, or resolutions so astonishing, as those I had to listen to yesterday."

From the "Statement" it appears that these groups were the chief cause of the Revolt. D.D.C.F., permitting these groups to be formed, little by little delegated his power to others; so that when the crash came he had no magical force left to meet it; and that those who had gained it had so dispersed it among themselves that instead of causing them to rise a phoenix out of the ashes of the past, it simply set them squabbling and fighting over petty and absurd points of morals and law. A fair specimen of the magical powers displayed by the Order after the fall of D.D.C.F. is to be found in the above "Statement."

"... The most serious charge that Soror F.E.R. has brought against Soror S.S.D.D. is that she has conducted the examinations unjustly." S.S.D.D.'s

50 Presumably Abramelin Demons. reply was: "That she has no time, even if she had the inclination, to indulge in futile acts of spite or favouritism."

Whilst revolt was simmering in the pot of dissatisfaction, it appears that D.D.C.F. was residing in Paris, reviving the mysteries of Isis at the Bodinière Theatre.<sup>51</sup> Here he and {254} his wife lived under a variety of pseudonyms such as "The Hierophant Rameses," and the "High Priestess Anari," Count and Countess MacGregor of Glenstrae, &c. &c. Their success seems at first to have been considerable, for we read in "The Humanitarian," vol. xvi. No. 2, that their receptions "are amongst the most interesting in Paris. You will find people attending them of nearly every shade of opinion and of profession: Isis-worshippers, Alchemists, Protestants, Catholics, scientists, doctors, lawyers, painters, and men and women of letters, besides persons of high rank."

This success may have possibly distracted his attention from the real state of affairs in England. However, from a mere simmer the pot began to boil, and by the middle of February 1900 the fat was fairly in the fire. It was also at about this time, if not a few weeks earlier, that the notorious Madam Horos introduced herself to D.D.C.F.; this question, however, we will deal with a little later on, though in several ways it seems to be connected with the present revolt.

On February 16, 1900, from 87 Rue Mozart, D.D.C.F. addressed the following letter to V.H. Soror S.S.D.D. (the Chief in charge in Anglia). It is divided into five paragraphs, the last two of which we give in full.



C. et V.H. Soror S.S.D.D.

\* \* \* \* \*

(“d”) Now, with regard to the Second Order, it would be with the “very” “greatest regret” both from my personal regard for you, as well as from the occult standpoint, that I should receive your Resignation as my Representative in the Second Order in London; but I cannot let you form a combination to make a schism therein with the idea of working secretly or avowedly under “Sapere Aude”<sup>52</sup> under the mistaken impression {255} that he received an Epitome of the Second Order work from G.H. Soror, “Sapiens Dominabitur Astris.” For this forces me to tell you plainly (and, understand me well, I can prove to the hilt every word which I here say and more, and were I confronted with S.A., I should say the same), though for the sake of the Order, and for the circumstance that it would mean so deadly a blow to S.A.’s reputation, I entreat you to keep this secret from the “Order,” for the present, at least, though you are at perfect liberty to show “him” this if you think fit, “after mature consideration.”

(“e”) He has NEVER been at “any time” either in personal or in written communication with the Secret Chiefs of the Order, he having “either himself” “forged or procured to be forged” the professed correspondence between him and them, and my tongue having been tied all these years by a previous Oath of Secrecy to him, demanded by him, from me, before showing me what he had either done or caused to be done or both. You must comprehend from what little I say here the “extreme gravity” of such a matter, and again I ask you, both for his sake and that of the Order, not to force me to go further into the subject.

This letter ends by stating that every atom of the knowledge of the Order has been communicated to him, and to him alone, by the Secret Chiefs

of the Order, and that G.H. Soror S.D.A. was now in Paris with him.<sup>53</sup>

<sup>51</sup> See the “Sunday Chronicle,” March 19, 1899.

<sup>52</sup> S.A. was Sapere Aude (or Non Omnis Moriar), Dr. W. Wynn Westcott, King’s Coroner for Hoxton.

<sup>53</sup> This, as we shall shortly see, must have been Madame Horos.

It must be remembered here that in the “History Lesson” we learnt that S.R.M.D. (that is D.D.C.F.), by the death of one of his colleagues and the weakness of the other, secured sole authority over the Order; these two were G.H. Fratres M.E.V. and N.O.M. (that is, S.A.); and it was the latter, so it was generally supposed, who had first discovered the cipher MSS. which led to the connecting-link being established with G.H. Soror S.D.A. and the great chiefs of the Third Order in Germany.

S.S.D.D. on receiving the above letter went into the country and spent whole days considering it, after which she wrote to S.A., requesting an explanation of D.D.C.F.’s statement. S.A. replied that he did not admit the accuracy of the {256} statement, though, his witnesses being dead, he could not legally prove it false, and therefore he wished to remain neutral in the matter. So for the first time he refused to sit upon a corpse.

On March 3, S.S.D.D. formed a Committee of Seven to inquire into the matter. This Committee pointed out to D.D.C.F. the seriousness of his accusation, and asked him to give them proof of its accuracy. A considerable correspondence ensued, in which D.D.C.F. absolutely and unconditionally refused to acknowledge the Committee or to give any proof whatsoever.

Consequent on this refusal, the Committee agreed to place the matter before the Second Order.

On March 23, D.D.C.F. wrote a letter to S.S.D.D. purporting to remove her from her position as his representative in the Second Order.

On the 25<sup>th</sup> she replied: "I saw that if I kept silence I should become a party to a fraud, and therefore took the advice of some Members of the Order who have always been friendly to your interests. ..."

On March 24 a general meeting of the Second Order was held, and D.D.C.F. was informed that the reason for making his charge of forgery public was, that the whole constitution of the Order depended upon the authenticity of the documents that he alleged to be forged.

At a meeting of the Committee on March 29, L.O. stated that he had seen S.A., who had given him his honourable assurance that he had no reason to

suppose that S.D.A. was not the person she purported to be. He had only had communication with her by letter, and had, "*bon f fide*," posted letters to her in Germany in reply. {257}

On April 2, D.D.C.F. wrote refusing to acknowledge the right of the Second order to elect a Committee, and threatened members with the Punitive Current.

At this juncture P., influenced, so far as himself knew, only by the impulse of self-sacrifice for the Order that had done so much for him; but, as is now apparent, secretly impelled by the true and Unknown Chiefs of the Third Order to put both the Order and its Chief to the test, crossed over to Paris and offered his services to D.D.C.F. They were accepted, and he was asked to act as envoy to the refractory brethren.

In his long talk with D.D.C.F., P. proposed that the following scheme of action should be adopted to quell the revolt of the Second Order:

- I. The Second Order to be summoned at various times during two or three days. They to find, on being admitted one by one, a masked man in authority and a scribe.

These questions, &c., pass, after pledge of secrecy concerning the interview.

- (A) Are you convinced of the truth of the doctrines and knowledge received in the grade of 5ø = 6 ø? Yes or No?

If "yes" (1) Then their origin can spring from a pure source only?

If "no" (2) I degrade you to be a Lord of the Paths in the

Portal in the

Vault of the Adepts.

(B) If he reply "Yes," the masked man continues: Are you satisfied with the logic of this statement? Do you solemnly promise to cease these unseemly disputes as to the headship of this Order? I for my part can assure you that from my own knowledge D.D.C.F. is really a  $7\emptyset = 4\emptyset$ .

If "yes" (3) Then you will sign this paper; it contains a solemn reaffirmation

of your obligation as a  $5\emptyset = 6$ ") slightly expanded, and a

pledge to support heartily the new regulations.

If "no" (4) I expel you from this Order.

II. The practice of masks is to be introduced. Each member will know only the member who introduced him.

Severe tests of the candidate's moral excellence, courage, earnestness, humility,

refusal to do wrong, to be inserted in the Portal or  $5\emptyset = 6$ ") ritual. {258}

III. Outer Order to be summoned. Similar regulations to be announced to them.

New pledges required that they will not communicate the identity of anybody they happen to have known to any new member.

IV. Vault to be reconsecrated.

D.D.C.F. at once accepted these proposals and gave to P. the following instructions, which were at the time so hastily jotted down in a note-book that they are now almost impossible to decipher. From them we make out the following:

That the false<sup>54</sup> Sapiens Dominabitur Astris was a very stout woman and very fair, who possessed the power of changing her appearance from youth to age and "vice versa." That at present she has appeared as Mrs. Horos, or Howes, or Dutton. Her husband, Theo Horos, whose mystical name is Magus Sidera Regit, is a man of about twenty-five to thirty years old, short and very fair. He does not look strong but is extremely so. He has a bald patch on his head with very yellow hair growing over it.

That Sapientia Ad Beneficiendum Hominibus<sup>55</sup> is very dark and in appearance like S.S.D.D.

To accept nothing from these, and in case of doubt or trouble to telegraph direct to him (D.D.C.F.).

Not to be taken in by mere tricks, and to be both courteous and firm.

The warnings given to P. by D.D.C.F. were as follows:

If he were to feel feeble or ill or worried, and if fires refused to

burn, she (Madame Horos) may be expected. {259}

That the real H.P. Blavatsky and the real S.D.A. can incarnate in her; and that they (her forces) have been against D.D.C.F. for long.

That her occult name is Swami Vive Ananda.

That to work against them it was first necessary to separate them, and, at the very last resort, arrest them for theft. (They had stolen a travelling bag belonging to D.D.C.F., containing his rituals.)

To wire their real address to D.D.C.F.

54 It will be evident that D.D.C.F. detected the fraud between the dates of his first letter to S.S.D.D. and of P.'s arrival in Paris.

55 Mrs. Rose Adams(?).

To use the MacGregor symbols \_\_\_\_ tartan and dirks. The shoulder-plad to be thrown over the head to isolate (like H.P.K. formula). And above all to use their own current against them.

Symbol of Rose Cross only to be used to invoke D.D.C.F. Other symbols were also given him.

P. had long learnt to pity the ignorance and folly of most of the Members of the Order, as we learn from the "History Lesson"; he was now destined to put to the test the powers of his alleged chief. If his appearance in England were followed by immediate submission of the rebels, it might safely be concluded that D.D.C.F. had not lost all control; if D.D.C.F. failed, it was then P.'s intention occultly to confound and so destroy the Order.

P. at once set out on his return journey to England, and throughout followed in the minutest details the instructions given him by D.D.C.F. On arriving in London he immediately set his powers in motion. He was at once rejected by various members of the Order, who had always been bitterly envious of his powers and progress.

On the first day of his arrival in London he went to see {260} Soror P.E.C.Q. and Frater S.: on his way the cab-lamps catch fire, and later a cab-horse runs away with him, and Soror S.S.D.F.'s fire refuses to burn. This was on a Friday.

On Saturday the rose cross given him by D.D.C.F. began to lose colour and whitened; a rubber mackintosh nowhere near the fire suddenly caught light; and fires were by no means anxious to burn. Again he went to see Soror P.E.C.Q., and in the evening records a long dream about "the Horos lot." "They were at C\_\_\_\_," he writes, "and wanted to get a particular MS. I had no one I could trust at all, and it was hell and Tommy for a long while. But it ended tragically enough for them."

On Sunday he saw various members of the Order; and on Monday saw Soror S.S.D.F., arranged with her final details, and captured the Vault. He writes: In the morning early I was very badly obsessed, and entirely lost my temper \_\_\_\_ utterly without reason or

justification. Five times at least have horses bolted at sight of me.” Also: “Fires at 15 R.R. refuse utterly to burn.”

On Tuesday he recaptured vault and suspended H.S. and it appears S.S.D.D., who sought aid from the police, and, so to speak, with the majority of the fallen Order under the protection of the truncheons of Scotland Yard, drew up a new set of rules and regulations, and expelled such members from the Order as had shown any knowledge superior to their own.

Thus it came to pass that on April 21, 1900, the Second Order of the Golden Dawn struggled through the fogs of their own fatuity; the sun of Occult Knowledge rising in the Outer Court of Scotland Yard to illumine twenty-two members of {261} the R.R. and A.C. and the few remaining sleepy constables that the lightning flash had not destroyed.

Five days later we find D.D.C.F. writing to one of the brothers of the Order as follows:

... I admit that I “have” committed one great though unavoidable fault, which is this: in giving these persons so great a knowledge I have not also been able to give them brains and intelligence to comprehend it, for this miracle the Gods have not granted me the power to perform. You had better address your reproaches to the Gods rather than to me, unless some spark of returning wisdom can make you recognise in such “critics” the swine who trample the Divine teaching under foot.

With all this we entirely agree, and so eventually did P.; but D.D.C.F. had also failed, the bow had proved as rotten as the arrows, and now P., throwing the empty quiver of the Golden Dawn aside, set out alone on the next stage of his Mystic Progress. P. was not yet certain of this failure of D.D.C.F. The final test was made two years later, and is described in due course.

As to the intrigues of Madame Horos and her husband, nothing very definite is known. But on October 23, 1901, when the Horos case was before the public gaze, D.D.C.F. addressed a letter from Paris to the Editor of “Light”<sup>56</sup> in which he states that on October 13 he wrote a letter to Mr. Curtis Bennett “to protest against the shameful and utterly unauthorised use of its name (the Order of the Golden Dawn) for their own abominable and immoral purposes by the execrable couple calling themselves ‘Mr. and Mrs.’

### **Horos.” {262}**

Further, D.D.C.F.<sup>57</sup> writes:

Coincident with certain dissensions in my Order, stirred up by a few members, constant fermentors of discord, jealous of my authority, though clamorous for my teaching, the so-called Mr. and Mrs. Horos and a Mrs. Rose Adams, who said she was a doctor of medicine, came to me in Paris in the beginning of last year (1900) with an introduction from an acquaintance of good social standing. At this time my name was well known here in connection with lectures on Ancient Egyptian Religious Ceremonies. The female prisoner stated that they had come with the intention of aiding me in this, and she professed to be an influential member of the Theosophical society, and also of my own Order, giving me the secret name<sup>58</sup> of a person of high occult rank in it, who had been reported to be dead some years before. I have yet to learn how, when, where and

from whom she obtained the knowledge of that Order, which she then certainly possessed. She was also acquainted with the names and addresses of several of the members, notably of those belonging to the discordant category. ...

D.D.C.F. then states that she stole from his house several MSS. relating to the Order of the G.'. D.'.:

“From these she and her infamous accomplices would seem to have concocted some form of initiation under the name of my Order, to impose upon their unfortunate victims.” Coincident with her second appearance more dissension arose in the Order, “culminating in severance of the discordant members from it.”

As far as it goes this seems to be an honest and straightforward account.<sup>59</sup> But D.D.C.F. does not state, as he must have known at the time, that Madame Horos was a Vampire of remarkable power, that is to say, one who, following the left-hand path, uses sexual love as a bait to catch her victims by, and that she had told him (as he, D.D.C.F., told P. at the time he appointed P. his envoy) that she (Soror S.V.A.) {263} could be “overshadowed by H.P. Blavatsky and G.H. Soror S.D.A. 8ø = 3ø.” This D.D.C.F. said he knew, because she had related to him details of a very private conversation he had had with Madame Blavatsky at Denmark Hill; also

<sup>56</sup> This letter was not published in “Light” until January 11, 1902, as at the time the case was “sub judice.”

<sup>57</sup> In this letter D.D.C.F. signs himself G. S. L. MacGregor Mathers (Comte MacGregor de Glenstrae).

<sup>58</sup> S.D.A.

<sup>59</sup> In this letter Mr. Mathers points out the perfectly pure intentions of the Order; who could have doubted it after Inspector Kane’s pronouncement at the trial of Madame Horos: “It is a perfectly pure Order”? that he most certainly knew that she must be at least a 6ø = 5ø on account of her power of performing miracles.<sup>60</sup>

As D.D.C.F. apparently much dreaded that Madame Horos might take over the command of the Order in London, he, as we have seen, instructed P. to use cold steel and the MacGregor Tartan against her.<sup>61</sup> He also informed P. that she had stolen some rituals in a portmanteau, which theft, it will be remembered, P. was to make use of as a last weapon against her. He further added that she was a “financial fraud,” and that her husband was but a victim to her vampirism, a sort of soulless maniac,

possessing unexpected and demoniacal strength when inspired by her. Her motive, he thought, was hostility against the Order and himself, and as {264} he expressed it: "to the current sent at the end of a century to regenerate this planet."

N.'s statement again varies somewhat from the above, and is probably more trustworthy. It is as follows:

S.V.A.<sup>62</sup> came suddenly to Paris and informed D.D.C.F. that she was S.D.A. 8ø = 3ø, who had not died as had been reported. On hearing this D.D.C.F. at once accepted her statement.<sup>63</sup> She promised him a large sum of money to build a temple to Isis;<sup>64</sup> for at this time D.D.C.F. was starting what he called "The Mysteries of Isis," and the public dances and entertainments were being held by V.N.R.<sup>65</sup> at the Bodini're Theatre.

Now that she had turned out to be a fraud it proved that D.D.C.F. was a fraud also.<sup>66</sup>

This of course is as ridiculous as assertion to make as that made by another member of the Order, which was:

"That if indeed it were the promise of S.V.A.'s money that had satisfied D.D.C.F.'s conscience, then he most certainly must be a fraud."

P., in his own subtle way, saw this, arguing that in the case where a great man claims to be a leader amongst men, it is permissible to suppose

60 One or two curious points in her trial are worth recording. Laura Horos, alias The Swami, alias Mrs. Jackson, alias Soror S.V.A., claimed to be Princess Editha Lollito Baroness Rosenthal, Countess of Landfeld, daughter of Louis I., King of Bavaria, and Lola Montez (for Lola Montez see "Lola Montez: an Adventuress of the Forties," by Edmund B. D'Auvergne). In Cape Town she had promoted "The Order of Theocratic Unity," which was also called "The Order of the Atonement," and the "United Templars." Her whole trial was marked by the disgusting display of public eagerness to revel in the filth that was disclosed. At the time, from the coroneted aristocrat to the red-tied demagogue, all classes in England were smacking their filthy lips over such insinuating muck as: "Daisy is a dark little thing, bright and attractive, with hair down her back in thick curls, and looking even less that her age" (sixteen). \_\_\_\_ "The Sun," October 17, 1901. On leaving the court the day before this tasty paragraph appeared in the above-mentioned feculent luminary, the public having for several hours greedily sniffed round her messes, commenced to hiss at her, whereupon she turned upon them and shouted: "Shut up, you reptiles. It's only snakes that hiss." For this remark alone her final sentence should most certainly have been reduced.

61 Because she had been afraid of them.

62 Fra: AE.A. of the G.' D.' believes that some American members of the Order met Madame Horos in New York, and from them it was that she obtained her knowledge.

63 Probably after S.V.A. had given him the grade signs.

64 This explains the term "financial fraud."

65 D.D.C.F.'s "hermetic" wife: for a more correct account see "The

Humanitarian," vol. xvi. No. 2, "Isis-Worship in Paris."

66 From this wonderful piece of logic one might be permitted to mistake N. for a member of the Rationalistic Press Association.

But he was only a 5ø = 6ø.

that his actions may be meant to place his followers between the horns of a rational dilemma. {265} The disciple who can recognize Christ in the darkness that surrounds the Cross, he is a true disciple. P. suspended judgment on D.D.C.F. till he had proved that he had pledged his honour, to excuse a maniacal assault upon a Saint of God, Frater I.A.

It is permissible for a great musician to improvise in some great masterpiece he may be playing; but it is not permissible for a student to say that he can play this piece when he can only scrape through it by improvising easy bars for the more difficult ones. Similarly with a great Magician; he can indulge in petty black magical tricks if he so desire (there is always a danger), for at a breath they will vanish before the greater magic that is his. But the shivering little cardshuffler who pretends he is the Master because he has successfully forced a card on a village curate, not only cuts off all hope of ever becoming such, but unless he is extremely careful, will find himself literally in the place of the evil triad, marching, not between Isis and Nephthys, but between two sturdy guardians of the peace.

Towards the end of April, 1900, P. returned to his lonely house in the north, but only remaining there a few days, he travelled back to Paris. For it was now past Easter, and so too late in the year to begin the Operation of Abramelin.

He had, as we have seen induced D.D.C.F. to put in force the Deadly and Hostile Current of Will, but, as in the case of the Jackdaw of Rheims, nobody seemed a penny the worse. One might have expected that D.D.C.F. having failed, P. would have abandoned him. No, for it seemed still possible that D.D.C.F., really in touch with the Supreme Chiefs, had yet finally decided to say with Christ upon the {266} Cross: "Father, forgive them, for they know not what they do," even though this theory was somewhat rudely shaken by D.D.C.F. spending the whole of one Sunday afternoon in rattling a lot of dried peas in a sieve under the impression that they were the revolted members: as subsequent events proved, they were only the ideas in his head. So we find P. still loyal, if a little sceptical, and searching within himself to discover a touchstone by which he might prove beyond doubt the authenticity of D.D.C.F.'s claim to represent the Masters. Now, there had been a good deal of talk of an adventure that happened to D.D.C.F. and Frater I.A., who was a guest in his house, in which a revolver figured prominently; but the story was only vague, and Frater I.A., who could and would have told the truth about it, had departed for a distant colony. So on arriving in Paris, P. lured D.D.C.F. into telling the story, which was as follows: That he and I.A. had disagreed upon an obscure point in theology, thereby formulating the accursed Dyad, thereby enabling the Abramelin demons to assume material form: one in his own shape, another in that of I.A. Now, the demon that looked like I.A. had a revolver, and threatened to shoot him (D.D.C.F.), while the demon that resembled himself was equally anxious to shoot I.A. Fortunately, before the demons could fire, V.N.R. came into the room, thus formulating the symbol of the Blessed Trinity, of which her great



purity of character would naturally fit her to be a prominent member. Now, the only probability about this story, which D.D.C.F. related on his magical honour as a 7ø = 4ø, was that D.D.C.F. saw double. Frater P., however, was not going to judge any isolated story by the general laws of probability, so, bowing gracefully, he rose and set out {267} to find Frater I.A., whom he eventually ran down at the house of a holy Yogi in the Cinnamon Gardens, Colombo, to hear his account.

Frater I.A.'s account was less of a strain upon P.'s faculties of belief. They had had, he said, an argument about the God Shiva, the Destroyer, whom I.A. worshipped because, if one repeated his name often enough, Shiva would one day open his eye and destroy the Universe, and whom D.D.C.F. feared and hated because He would one day open His eye and destroy D.D.C.F. I.A. closed the argument by assuming the position Padmasana and repeating the Mantra: "Shiva, Shiva, Shiva, Shiva, Shiva, Shiva." D.D.C.F., angrier than ever, sought the sideboard, but soon returned, only to find Frater I.A. still muttering: "Shiva, Shiva, Shiva, Shiva, Shiva."

"Will you stop blaspheming?" cried D.D.C.F.; but the holy man only said:

"Shiva, Shiva, Shiva, Shiva, Shiva, Shiva, Shiva, Shiva, Shiva, Shiva." "If you don't stop I will shoot you!" said D.D.C.F., drawing a revolver from his pocket, and levelling it at I.A.'s head; but I.A., being concentrated, took no notice, and continued to mutter: "Shiva, Shiva, Shiva, Shiva, Shiva, Shiva."

Whether overawed by the majesty of the saint, or interrupted by the entry of a third person, I.A. no longer remembered, but D.D.C.F. never pulled the trigger. It was only after this interview, which did not take place till August 1901, that P. definitely decided against D.D.C.F. We must now return to his wanderings, and so we find him in July 1900 crossing the Atlantic to New York.

From New York P. journeyed to Mexico: in this country he travelled about alone for three months; and whilst in {268} Mexico D.F. became partaker in a wonderful experience known as "the Vision and the Voice."<sup>67</sup> Shortly after this vision, he founded at Guanajato the Order of the L.I.L., and the fire of Adonai descending upon him, he wrote "The Book of the Spirit of the Living God," of which the two following rituals are part:

### *THE BOOK OF THE SPIRIT OF THE LIVING GOD.*

Resh Peh Samekh

Chet Vau Resh Heh

Yod Heh Lamed Aleph Heh

The Casting-out of the Evil ones.

The Consecration of the Shrine.

The Cleansing of the Son of Man.

The Drawing together of the Elements.

The Coming of the Golden Dawn.

The Indwelling of the Isis.

The Initiation of the Whirling Force.

The Chant of Mystery.

The Music of the Divine One.  
The Movement of the Spirit.  
The Descent of the Soul of Isis.  
The Night of Apophis.  
The Light of Osiris.  
The Knowledge of the Higher soul.

These be duly written; these shall be, unto the Glory of Thine Ineffable Name.

[The Aspirant, having fasted for a period of nine days, during which he constantly aspireth unto the Higher, shall now enter the Temple which he hath prepared (banishing and consecrating with Fire and Water) and its order and disposition is thus: Let there be a square altar and pillars as for the Neophyte ceremony. On the altar is the Symbol of Isis, with the elements as usual. And know thou that the altar may be removed unto the East after the Great Invocation of Isis, where he shall duly confess himself in the Presence of God the Vast One. Whereafter, let him arise, and, standing in the Sign of Osiris Slain, let him obligate himself as followeth and is hereafter duly set down in clear writing.] [269}

“ “THE OBLIGATION”

67 Two of the “Cries of the AEthyr.”

[To be most solemnly accepted by him who would attain unto the knowledge and conversation of his Holy Genius.]

In my bondage and affliction, O Lord, let me raise Thy Holy Symbol alike of Suffering and of Strength. I invoke Thee, the great avenging angel HUA, to place thine hand invisibly upon mine head, in attestation of this mine Obligation!

I, ... a member of the body of Aeshoori, do spiritually bind myself, even as I am this day physically bound unto the Cross of Suffering.

That I will to the utmost endeavour lead a pure and an unselfish life:

not revealing to any other person the mysteries which shall herein be revealed unto me: that I will obey the dictates of my Higher Soul: that I will work in silence and with perseverance against all opposition: I furthermore most solemnly promise and swear that with the Divine Permission I will from this day apply myself constantly unto the Great Work: that is, so to purify and exalt my spiritual nature, that with the Aid Divine, I may at length attain to be more than human; and that in this event I will not abuse the great power entrusted unto me. I will invoke the Great Names of God the Vast One before performing any important magical working. I will yearn constantly in love toward

the whole of mankind. I will work constantly to the Great End, on pain of being degraded from my present state.

Finally, if there arise in me any thought or suggestion seeming to emanate from the Divine, I will examine it with care before acknowledging it to be so.

Such are the Words of this my Obligation, whereto I pledge myself in the Presence of the Divine One and of the Great Avenging Angel HUA.

And if I fail herein, may my rose be disintegrated and my power in magic cease!

[Let the Stigmata be placed upon the Aspirant.

Then let the Aspirant retire; and being invested with the White Robe, the Blue Sash and the Crown and nemys of our Art let him re-enter the Temple and perform the supreme ritual of the Pentagram<sup>68</sup> in the four quarters; Having first purified the Temple with Fire and Water, and further equilibrated the symbols in his Magical Mirror of the Universe by the Invocation hereafter set down (Come unto me, O Ma, &c.) with the Calls or Keys Enochian suitable thereunto.

And in all this is the wand held by the path of Taw : for why? because in drawing down the light Divine; so is it manifest in the Sphere

immediately above Malkuth: and in banishing is the Flaming Sword set

against the enemies; and in Taw is the knowledge of the Elements and the

Astral Plane; also Taw = the Cross. {270}

Let him then perform the invoking Ritual of the Supernals:<sup>69</sup> by the names Heh Yod Heh Aleph : Heh Yod : Mem-final Yod Heh Lamed Aleph Heh Vau Heh Yod and Aleph Taw Yod Resh Aleph Resh Aleph .

And after this let him turn again to the East and recite the Great Invocation of Iota Alpha Omega beginning:

"Thee I invoke the Bornless One."<sup>70</sup> And this being accomplished, let him lift up his heart unto that Light, and dwell therein, and aspire even unto that which is beyond. And seeing that the gate is called Strait, let him invoke Her who abideth therein, in the path called Daleth, even Our Lady ISIS.]

" "THE INVOCATION"

" "OF"

68 See "Liber O," THE EQUINOX, vol. i. No. 2.

69 See "Liber O," THE EQUINOX, vol. 1, No. 2.

70 See The Lesser Key of Solomon: The Goetia.

" "ISIS."

And I beheld a great wonder in Heaven: a Woman clothed with the Sun: and the Moon was at Her feet: and on Her Head was the Diadem of the Twelve Stars.

Hear me, Our Lady Isis, hear and save.

O Thou, Queen of Love and Mercy!  
Thou, crowned with the Throne!  
Thou, hornŠd as the Moon! Thou, whose countenance is mild and glowing,  
even as grass refreshed by rain!

Hear me, Our Lady Isis, hear and save!  
O Thou, who art in Mater manifest!  
Thou Bride and Queen as Thou art Mother and Daughter of the Crucified!  
O Thou, who art the Lady of the Earth!  
Hear me, Our Lady Isis, hear and save!  
O Thou, Our Lady of the Amber Skin!  
Lady of Love and Victory! Bright gate of Glory through the darkling  
skies!

O crowned with Light and Life and Love!  
Head me, Our Lady Isis, hear and save!  
By Thy Sacred Flower, the Lotus of Eternal Life and Beauty;  
By Thy love and mercy;  
By my desire toward Thee;  
In the name of Aeshoori;  
Hear me, Our Lady Isis, hear and save!  
Open thy bosom to Thy child!  
Stretch wide thy arms and strain me to Thy Breast!  
Let my lips touch Thy lips ineffable!  
Hear me, Our Lady Isis, hear and save! {271} Lift up Thy Voice and aid me in this  
hour!  
Lift up Thy Voice most musical!  
Cry aloud, O Queen and Mother!  
Lift up your heads, O ye Gates,  
And be ye lift up, ye everlasting Doors.  
And the King of Glory shall come in!  
Hear me, Our Lady Isis, and receive!  
By the symbol of Thy whirling force the Svastika of Flaming Light, I invoke Thee to  
initiate my soul!

Let the whirling of my magic dance be a spell and a link with Thy great  
Light: so that in the Hour of Apophis, in the apparent darkness and corruption of  
unconsciousness, may rise the golden Sun of Aeshoori, reborn from incorruption.

Hear, Lady Isis, and receive my prayer!  
Thee, Thee I worship and invoke!  
Hail, Hail to thee, Sole Mother of my Life! Dwell Thou in me, and bring  
me to that Self which is in Thee!

[The Altar is now moved, if necessary, and the chant and the mystic dance take place,  
as is set down hereafter.]

“ “THE CHANT.”

Hear, O Amoun! Look with favour on me, Thy Neophyte, now kneeling in Thy presence! Grant that the Music of Thy Mighty Name Iota Alpha Omega , the signs of Light, the Symbol of the Cross, the woven paces of the mystic 3, may be as a spell and a charm and a working of Magic Art, to draw down my Higher Soul to dwell within my heart, that the Great and Terrible Angel who is my Higher Genius may abide in my own Kether unto the Accomplishing of the Great Work and the Glory of Thine Ineffable Name, AMOUN.

“ “THE MYSTIC DANCE.”

[Here we have the sign of the Cross at the Centre. The Magus then whirls off in the triple 3, chanting the Name and giving the sign appropriate, very slowly at first, ever quickening. And having fallen down in an ecstasy, let him after awake; and say:

“I am the Resurrection and the Life,” &c., down to the Key Word.<sup>71</sup>

Which being done, let the Lesser Banishing Rituals of Pentagram and Hexagram<sup>72</sup> be performed, the Lights extinguished, and the Temple left in Silence.]

“ “THE GREAT OPERATION OF INVISIBILITY.”

The Begetting of the Silence.

The Dwelling of the Darkness. {272} The Formulation of the Shroud.

The Inmost Light.

The Sign of Defence and Protection.

The Closing of the Mouths of the Crocodiles.

The Fear upon the Dwellers of Water.

The Radiant Youth of the Lord.

The Rising from the Lotus of the Floods.

The Habitation of the Palace of Safety.

The Understanding of the Peace of God.<sup>73</sup>

All this is the Knowledge of HOOR-PO-KRAT-IST unto Whom be the Glory for ever and ever, World without End.

[The Usual Banishings, Consecrations, &c., are performed in temple of 0ø = 0ø.

The forces of Spirit are first invoked by the Supreme Ritual of the Pentagram and the Enochian Keys. Add Hexagram ritual of Binah and her invocation.]

Come unto Me, Thoth, Lord of the Astral Light! I adjure Thee, O Light Invisible, Intangible, wherein all thoughts and deeds are written; I adjure Thee by Thoth, thy Lord and God; by the symbols and the words of power: by the Light of my Godhead in Thy midst: by the Lord Harpocrates, the God of this mine Operation: that Thou leave Thine abodes and habitations, to concentrate about me, invisible, intangible, as a shroud of

darkness; a formula of defence: that I may become invisible, so that seeing me men see not, nor understand the thing that they behold!

Come unto me, O Ma, Goddess of Truth and Justice! Thou that presidest over the Eternal Balance.

Auramooth, come unto me, Lady of the Water!  
Thoum-aesh-neith, come unto me, Lady of the Fire!  
Purify me and consecrate, for I am Aeshoori the Justified. For the Twelve Stars of Light are on my Brow: Wisdom and Understanding are balanced in my thought!

Wrath in my right hand and the Thunderbolts;  
Mercy in my left hand and the fountains of delight!  
In my heart is Aeshoori and the Symbol of Beauty.

71 See 5ø = 6ø Ritual, "supra."  
72 See "Liber O," THE EQUINOX, vol i. No. 2.  
73 Note that the whole Operation may be performed mentally and in silence, and that on each occasion of concentrating the shroud the God-form and Vibration of Harpocrates, as taught, may be employed.

My thighs are as pillars on the right and on the left; Splendour and Victory, for they cross with the currents reflected. I am established as a Rock, for Jesod is my foundation. {273}

And the sphere of the Nephesh, and the palaces of Malkuth are cleansed and consecrate, balanced and beautiful, in the might of Thy Name, Adonai, to whom be the Kingdom, the Sceptre and the Splendour: The Rose of Sharon and the Lily of the Valley.

O Thou! HOOR-PO-KRAT-IST! [Middle Pillar.]  
Child of the Silence!  
O Thou! HOOR-PO-KRAT-IST! [Mystic Circumambulation.]  
Lord of the Lotus!  
O Thou! HOOR-PO-KRAT-IST! [Silence.]  
Thou that standest on the heads of the dwellers of the Waters!  
Thee, Thee I invoke!  
O Thou, Babe in the Egg of Blue!  
Lord of Defence and Protection!  
Thou who bearest the Rose and Cross of Life and Light!  
Thee I invoke!  
Behold I am! a circle on whose hands the Twelfefold Kingdom of my Godhead stands.

I am the Alpha and the Omega .  
My life is as the circle of the sky.  
I change but I cannot die!

O ye! the Bennu Birds of Resurrection, Who are the hope of men's mortality!

Back, Crocodile Mako, Son of Set! Depart from me, ye workers of iniquity!

### **Behold He is in Me and I in Him!**

Mine is the Lotus, as I rose from the firmament of Waters;

My throne is set on high;

My light is in the firmament of Nu!

I am the Centre and the Shrine: I am the Silence and the Eternal Light:

Beneath my feet they rage, the angry crocodiles; the dragons of death; the eaters of the wicked.

But I repress their wrath: for I am HOOR-PO-KRAT-IST, the lotus-throned Lord of Silence.

If I said: Come up upon the mountains, the celestial waters would flow at my word and the celestial fires flame forth. For I am Rf enshrouded:

Khephra unmanifest to men; I am my father Hoor, the might of the Avenger:

and my mother Asi, the Veiled One: Eternal wisdom in eternal beauty.

Therefore I say unto Thee: Bring Me unto Thine Abode in the Silence Unutterable, Wisdom: All-Light, All Power!

HOOR-PO-KRAT-IST! Thou Nameless Child of the Eternities! Bring me to Thee, that I may be defended in this work of Art. {274}

Thou, the Centre and the Silence!

Light Shrouded in Darkness is Thy Name!

The Celestial Fire is Thy Father!

Thy Mother the Celestial Sea!

Thou art the Equilibrium of the All, and Thou art Lord against the Face of the Dwellers within the Waters!

Bring me, I say, bring me to Thine abode of Silence: that I may go invisible: so that every Spirit created, and every soul of man and beast; and every thing of sight and sense, and every Spell and Scourge of God, may see me not nor understand!

And now, in the Name of God the Vast One, Who hath set limits and bounds unto all material and astral things, do I formulate a barrier and a bar without mine astral form, that it may be unto me as a wall, and as a fortress, and as a defence.

And I now declare that it is so formulated, to be a basis and receptacle for the Shroud of Darkness which I shall presently encincture me withal.

And unto ye, O forces of Akasa,<sup>74</sup> do I now address my Will.

**In the Great Names Exarp, Hcoma, Nanta and Bitom,<sup>75</sup>**

By the mysterious letters and sigils of the Great Tablet of Union.<sup>76</sup> By the mighty Names of God AHIH, AGLA, IHVH, ALHIM. By the Great God Harpocrates;

By your deep purple darkness;

By my white and brilliant light do I conjure ye:

Collect yourselves together about me: clothe this astral form with a shroud of darkness:

Gather, O Gather, Flakes of Astral Light:

Shroud, shroud my form in your substantial night:

Clothe me and hide me, at my charm's control;

Darken man's eyes and blind him in his soul!

Gather, O Gather, at my Word Divine,

Ye are the Watchers and my soul the shrine!

[Let formulate the Idea of becoming Invisible; imagine the results of success: Then say:]

Let the shroud of concealment encircle me at a distance of ten inches from the physical body.

Let the Sphere be consecrated with Water and with Fire. [Done.]

O Auramooth and O Thaum-aesh-neith, I invoke and beseech you: Let the vapour {275} of this water, and of this fire, be as a basis on the material plane for the formation of this shroud of Art.

[Form mentally the shroud.]

**I, P., Frater of the Order of the Golden Dawn, and a 5<sup>o</sup> = 6<sup>o</sup>**

thereof: a Lord of the Paths in the Portal of the Vault of the Adepts: a Frater Ordinis Rosae Rubeae et Aureae Crucis: and especially a member of the 0<sup>o</sup> = 0<sup>o</sup> grade: master of the pass-word "H\_\_\_\_" and of the Grand Word "M\_\_\_\_," am here: in order to formulate to myself a shroud of concealment:

that I may attain unto knowledge and power, to use in the Service of the Eternal Gods: that I may pursue safely and without interruption my magical and other pursuits: and that I may pass unseen among men, to execute the Fiat of Tetragrammaton. And I bind and obligate myself and do spiritually swear and affirm: that I will use this power to a good purpose only, and in the service of the Gods.

And I declare that in this Operation I shall succeed: that the Shroud shall conceal me alike from men and spirits; that it shall be under my control: ready to disperse and to reform at my command.

And I declare that all is now ready for the due fulfilment and prosecution of this mine Operation of Magick Art.

[Go to Altar as Hierophant, left hand on triangle, right hand holding Verendum, by path of Taw or Malkuth.]

" "THE POTENT EXORCISM."



Come unto me, O shroud of darkness and of night. I conjure ye, O particles of Darkness, that ye enfold me, as a guard and shroud of utter Silence and of Mystery.

In the name AHIH and by the name AHIH!

In the name AGLA and by the name AGLA!

In the name EXARP and by the name EXARP!

In the name HCOMA and by the name HCOMA!

74 The Element of Spirit.

75 The names on the Tablet of Spirit.

76 The Tablet of Spirit.

In the name NANTA and by the name NANTA!

In the name BITOM and by the name BITOM!

In the name TETRAGRAMMATON ELOHIM and by the name  
TETRAGRAMMATON ELOHIM!

In the name HOOR-PO-KRAT-IST and by the name HOOR-PO-KRAT-IST!

By your deep purple darkness!

By my white brilliant light!

I invoke ye: I conjure ye: I exorcise ye potently: I command and constrain ye: I compel ye to utter, absolute and instant obedience, and that without deception or delay, \_\_\_\_ for why? The Light of Godhead is my trust and I have made IHVH mine hope!

“Gather, O Gather, Flakes of Astral Light:

Shroud, shroud my form in your substantial night: {276} Clothe me and hide me, at my charm’s control;

Darken man’s eyes and bind him in his soul!

Gather, O Gather, at my Word Divine, Ye are the Watchers and my soul the shrine!”

[Turn round three times.]

In the Name of the Lord of the Universe and by the Power of mine own Higher Soul and by the Aspiration of Thine Higher Soul I conjure thee, O shroud of darkness and of mystery, that thou encirclest me, so that I may become invisible: so that seeing me men may see not, neither understand: but that they may see the thing that they see not and comprehend not the thing that they behold! So mote it be!

[Go North.]

I have set my feet in the North and have said: “I will shroud myself in mystery and concealment.”

The Voice of My Higher Soul said unto me:

“Let me enter the path of darkness: peradventure thus may I attain the Light. {I} am the Only Being in an Abyss of Darkness: from the Darkness came I forth ere my birth; from the Silence of a Primal Sleep.” And the Voice of Ages answered unto my soul:

“I am He that formulates in Darkness: the Light indeed shineth in Darkness, but the Darkness comprehendeth it not.”

Let the Mystic Circumambulation take place in the Place of Darkness.

[Go round, knocks, &c. In South formulate Pillars as before and imagine

self as shrouded.]

[In the West.]

Invisible, I cannot pass by the Gate of the Invisible save by virtue of the Name of Darkness.

[Formulate forcibly shroud about thee.]

Darkness is My Name and Concealment!

I am the Great One Invisible of the Paths of the Shades. I am without fear though veiled in Darkness: for within me, though unseen, is the Magic of the Light!

[Go round. In North, Pillars, &c., as before.]

[In the East.]

Invisible, I cannot pass by the Gate of the Invisible, save by virtue of the Name of Light.

[Form shroud forcibly.]

I am Light shrouded in Darkness. I am the wielder of the Forces of the Bilanx!

[Concentrate shroud mentally. Go West of Altar.]

**[The Potent Exorcism as before.] {277}**

Shroud of Concealment, long has thou dwelt concealed! Quit the Light, that thou mayst conceal me before men!

[Carefully formulating shroud.]

I receive Thee, as a covering and a guard!

KHABS AM PEKHT!

KONX OM PAX!

LIGHT IN EXTENSION!

Before all magical manifestation cometh the Knowledge of the Hidden Light.

[Go to Pillars: give signs and words and with the Sign of Horus project your whole will so as to realize the self fading out. The effect will be that the physical body will become gradually and partially invisible, as though a veil or cloud were coming between it and thee. Divine ecstasy will follow, but no loss of self-control. With Sign of Silence use Hoor Po Krat formula<sup>77</sup> and vibrate the Grand Word.<sup>78</sup>]

[Repeat concentration and Mystic Circumambulation.]

[Intensely form shroud: stand at East and say:]

Thus have I formulated unto myself this shroud of Darkness and of Mystery as a concealment and a guard.

O Thou, Binah, IHVH ALHIM, AIMA, AMA, Lady of Darkness and of Mystery; Moon of the Conceal<sup>8</sup>d; Divine Light that rulest in thine Own Deep Gloom:

Thy power I invoke. Come unto me and dwell within me, that I also may have power and control, even I, over this shroud of Darkness and of Mystery.

And now I conjure thee, O shroud of Darkness and of Mystery, that thou conceal me from the eyes of all men, from all things of sight and sense, in this my present purpose: which is ...

O Binah, IHVH ALHIM, AMA, AIMA, Thou who art Darkness illuminated by the Light Divine, send me Thine Archangel Tzaphquiel, Thy legions of Aralim, the mighty angels, that I may disintegrate and scatter this shroud of darkness and of mystery, for its work is ended for the hour.

I conjure thee, O shroud of darkness and of Mystery, who hast well served my purpose, that thou now depart unto thine ancient ways. But be ye very instant and ready, when I shall again call ye, whether by a word or a will, or by this great invocation of your powers, to come quickly and forcibly to my behest, again to shroud me from the eyes of men! And now I say unto ye, Depart in peace, and with the Blessing of God the Vast and Shrouded One: and be ye very ready to come when ye are called!

### **IT IS FINISHED! {278}**

These rituals being completed, P. left Mexico D.F., and in the first days of the new year of 1901 he journeyed to Ixtacihuatl. Some time before this he had been joined by his friend D.A., and with him he travelled to Colima and thence to Toluca and Popocatepetl.

Now that we have arrived at the end of this chapter, it will be pertinent to inquire into the progress P. made since he passed through the

5ø = 6ø Ritual and became an Adeptus Minor in the Order of the R.R. et

A.C. Strictly speaking, some time before he was officially promoted to the

grade of 5ø = 6ø, he was already a 6ø = 5ø. In London and Paris his

works of Magical Art had caused him to be admired by his friends and

dreaded by his enemies. He had succeeded in proving that the Shin of Shin

Operation was in fact none other than that of "The Rising on the Planes,"

though in practice and theory very different. By their study and the

equilibrating forces of the 5ø = 6ø Ritual he was able to apply the eye

77 Imagine yourself as Harpocrates standing upon two crocodiles.

78 "I.e." of 0ø = 0ø, Har-Po-Crat.

of a skilled craftsman to the dreaded 79 Operation of Abramelin, {279} and though he was never destined to accomplish this Sacred Work in the prescribed fashion, it so far illuminated him (for he worked astrally at it for months whilst in Mexico) as to show him the futility of even successful Magic. He was disgusted with his results. He had attained a rank which few arrive at, namely, that of Adeptus Major; and now, even though he had attained to the powers of Hecate, for which he had so long striven, he

saw that the Great Attainment lay far, far beyond. And so it happened that by renouncing all his magical strength to gain a greater Power, a Nobler Art, he set forth upon the Path of the Lion that bridges the great gulf between the two highest Grades of the Second Order, as it is written:

“A similar Fire flashingly extending through the rushings of Air, or a Fire formless whence cometh the Image of a Voice, or even a flashing Light abounding, revolving, whirling forth, crying aloud. Also there is the vision of the fire flashing Courser of Light, or also a Child, borne aloft on the shoulders of the Celestial Steed, fiery, or clothed with gold, or naked, or shooting with the bow shafts of Light, and standing on the shoulders of the horse; then if thy meditation prolongeth itself, thou shalt unite all these Symbols into the Form of a Lion.”

“(To be continued)”

{280}

79 On this occasion the Abramelin demons appeared as misty forms

filling the whole house with a pernicious aura, which was still noticeable three years after they had been attracted. Whether these demons are to be considered as material or mental beings depends upon the philosophic outlook of the reader. Nevertheless, let it be understood that Abramelin is not a work to be taken lightly. The obsession of these demons was probably one of the chief causes of D.D.C.F.'s troubles. Frater P., in spite of his equilibrating practices of Yoga which followed immediately upon this Operation, suffered terribly on their account. Frater AE.A. fled secretly from his house in terror; his gardener, a teetotaller for twenty years, went raving drunk, as did nearly every one who lived on the estate \_\_\_\_ we could continue examples for pages. His clairvoyants became drunkards and prostitutes, while later a butcher upon one of whose bills the names of two demons had been casually jotted down, viz., Elerion and Mabakiel, which respectively mean “A laughter” and “Lamentation” (conjoint, “unlooked-for sorrow suddenly descending upon happiness”) whilst cutting up a joint for a customer accidentally severed the femoral artery and died in a few minutes. These mishaps are most likely mere coincidences, but a coincidence when it happens is quite as awkward as the real thing, and in the case of Abramelin the coincidences can be counted by scores.

## ***THE EQUINOX OF THE GODS***



### **A PARAPHRASE OF THE INSCRIPTIONS UPON THE OBVERSE OF THE STELE OF REVELLING**

Above, the gemmed azure is  
The naked splendour of Nuit;  
She bends in ecstasy to kiss  
The secret ardours of Hadit.  
The winged globe, the starry blue  
Are mine, o Ankh-f-n-Khonsu.

I am the Lord of Thebes, and I  
The inspired forth-speaker of Mentu;  
For me unveils the veiled sky,  
The self-slain Ankh-f-n-Khonsu  
Whose words are truth. I invoke,  
I greet Thy presence, o Ra-Hoor-Khuit!  
Unity uttermost showed!  
I adore the might of Thy breath,  
Supreme and terrible God,  
Who makest the gods and death  
To tremble before Thee:--  
I, I adore thee!

Appear on the throne of Ra!  
Open the ways of the Khu!  
Lighten the ways of the Ka!  
The ways of the Khabs run through  
To stir me or still me!  
Aum! let it kill me!  
The Light is mine; its rays consume  
Me: I have made a secret door  
Into the House of Ra and Tum,

Of Khephra, and of Ahathoor.  
I am thy Theban, o Mentu,  
The prophet Ankh-f-n-Khonsu!

By Bes-na-Maut my breast I beat;  
By wise Ta-Nech I weave my spell.  
Show thy star-splendour, O Nuith!  
Bid me within thine House to dwell, O winged snake of light, Hadith!  
Abide with me, Ra-Hoor-Khuit!



A PARAPHRASE OF THE HIEROGLYPHS OF THE  
11 LINES UPON THE REVERSE OF THE STELE

Saith of Mentu the truth-telling brother  
Who was master of Thebes from his birth:  
O heart of me, heart of my mother!  
O heart which I had upon earth!  
Stand not thou up against me a witness!  
Oppose me not, judge, in my quest!  
Accuse me not now of unfitness  
Before the Great God, the dread Lord of the West!  
For I fastened the one to the other  
With a spell for their mystical girth,  
The earth and the wonderful West,  
When I flourished, o earth, on the breast!

The dead man Ankh-f-n-Khonsu  
Saith with his voice of truth and calm:  
O thou that hast a single arm!  
O thou that glitterest in the moon!  
I weave thee in the spinning charm;  
I lure thee with the billowy tune.

The dead man Ankh-f-n-Khonsu  
Hath parted from the darkling crowds,  
Hath joined the dwellers of the light,  
Opening Duant, the star-abodes,  
Their keys receiving.  
The dead man Ankh-f-n-Khonsu  
Hath made his passage into night,  
His pleasure on the earth to do  
Among the living.

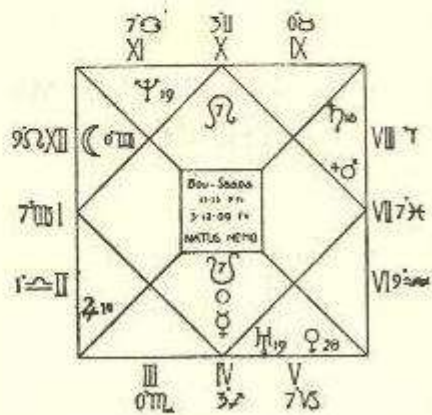
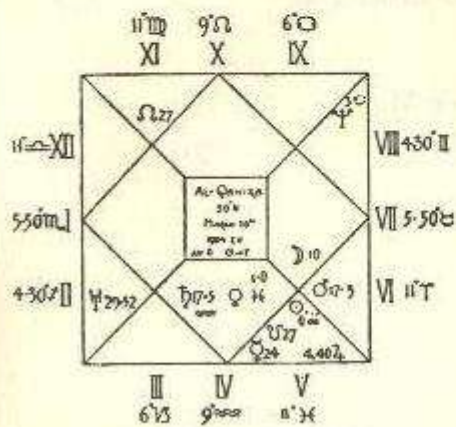
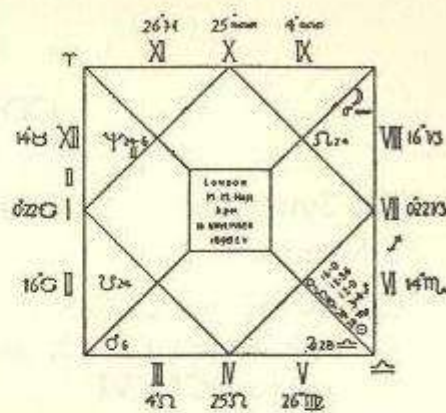
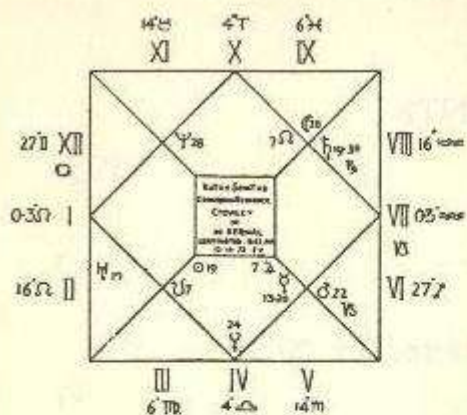
THE EQUINOX OF THE GODS.  
The Official Organ of the A A  
Do what thou wilt shall be the whole of the Law.  
Love is the law, love under will.  
The word of the law is  
THELEMA (in Greek)  
The Official Organ of the O.T.O.

Deus est Homo (Iamen in middle)  
Vol. III No. III

An I x Sol in Libra

SEPTEMBER MCMXXXVI E.V.  
Issued by the O.T.O.





LIBER AL vel LEGIS Sub Figura CCXX as Delivered by XCIII=418 to DCLXVI



.....I3

GENESIS LIBRI AL .....39

## ILLUSTRATIONS

The Stele of Revealing ..... Frontispiece  
Four Horoscopes ..... Facing Summons  
First sketch of a Qabalistic Key to Liber AL .....I38

## POCKET

## THE COMMENT

Facsimile of the MS. of Liber AL

## THE SUMMONS.

On April 8, 9 and 10, 1904, e.v. this book was dictated to 666 (Aleister Crowley) by Aiwass, a Being whose nature he does not fully understand, but who described Himself as "the Minister of Hoor-Paar-Kraat" (the Lord of Silence).

The contents of the book prove to strict scientific demonstration that He possesses knowledge and power quite beyond anything that has been hitherto associated with human faculties.

The circumstances of the dictation are described in the Equinox, Vol. I, No. vii: but a fuller account, with an outline of the proof of the character of the book is now here to be issued.

The book announces a New Law for mankind.

It replaces the moral and religious sanctions of the past, which have everywhere broken down, by a principle valid for each man and woman in the world, and self-evidently indefeasible.

The spiritual Revolution announced by the book has already taken place: hardly a country where it is not openly manifest.

Ignorance of the true meaning of this new Law has led to gross anarchy. Its conscious adoption in its proper sense is the sole cure for the political, social and racial unrest which have brought about the World War, the catastrophe of Europe and America, and the threatening attitude of China, India and Islam.

Its solution of the fundamental problems of mathematics and philosophy will establish a new epoch in history.

But it must not be supposed that so potent an instrument of energy can be used without danger.

I summon, therefore, by the power and authority entrusted to me, every great spirit and mind now on this planed incarnate to take effective hold of this transcendent force, and apply it to the advancement of the welfare of the human race.

For as the experience of these two and thirty years has shown too terribly, the book cannot be ignored. It has leavened Mankind unaware: and Man must make thereof the Bread of Life. Its ferment has begun to work on the grape of thought: Man must obtain therefrom the Wine of Ecstasy.

Come then, all ye, in the Name of the Lord of the Aeon, the Crowned and Conquering Child, Heru-Ra-Ha: I call ye to partake this sacrament.

Know-will-dare-and be silent!  
The Priest of the Princes,  
ANKH-AF-NA-KHONSU.

## A SUMMARY

MARSYAS. I bear a message. Heaven hath sent  
(As for The The knowledge of a new sweet way  
Beast 666). Into the Secret Element.

OLYMPAS. Master, while yet the glory clings (Any Aspirant) Declare this mystery  
magical!

MARSYAS. I am yet borne on these blue wings  
Into the Essence of the All.  
Now, now I stand on earth again,  
Though, blazing through each nerve and vein,  
The light yet holds its choral course,  
Filling my frame with fiery force  
Like God's. Now hear the Apocalypse!  
New-fledged on these reluctant lips!

OLYMPAS. I tremble like an aspen, quiver  
Like light upon a rainy river !

MARSYAS. Do what thou wilt ! is the sole word  
Of law that my attainment heard.  
Arise, and lay thine hand on God !  
Arise, and set a period  
Unto Restriction ! That is sin :  
To hold thine holy spirit in !  
O thou that chafest at thy bars,  
Invoke Nuit beneath her stars  
With a pure heart (Her incense burned  
Of gums and woods, in gold inurned)  
And let the serpent flame therein  
A little, and thy soul shall win  
To lie within her bosom. Lo !  
Thou wouldst give all-----and she cries : No !  
Take all, and take me ! Gather spice  
And virgins and great pearls of price !  
Worship me in a single robe,  
Crowned Richly ! Girdle of the globe,  
I love thee. I am drunkenness  
Of the inmost sense, my soul's caress  
Is toward thee ! Let my priestess stand

Bare and rejoicing, softly fanned  
By smooth-lipped acolytes, upon  
Mine iridescent altar-stone,  
And in her love-chant swooningly  
Say evermore : To me ! To me !  
I am the azure-lidded daughter  
Of sunset; the all-girdling water;  
The naked brilliance of the sky  
In the voluptuous night am I !  
With song, with jewel, with perfume,  
Wake all my rose's blush and bloom !  
Drink to me ! Love me ! I love thee,  
My love, my lord—to me ! to me !

OLYMPAS. There is no harshness in the breath  
Of this—is life surpassed, and death ?

MARSYAS. There is the Snake that gives delight  
And Knowledge, stirs the heart aright  
With drunkenness. Strange drugs are thine,  
Hadi, and draughts of wizard wine !  
These do no hurt. Thine hermits dwell  
Not in the cold secretive cell,  
But under purple canopies  
With mighty-breasted mistresses  
Magnificent as lionesses—  
Tender and terrible caresses !  
Fire lives, and light, in eager eyes;  
And massed huge hair about them lies.  
They lead their hosts to victory :  
In every joy they are kings ; then see  
That secret serpent coiled to spring  
And win the world ! O priest and king,  
Let there be feasting, joining, fighting,  
A revel of lusting, singing, smiting !  
Work ; be the bed of work ! Hold ! Hold !  
The stars' kiss is as molten gold.  
Harden ! Hold thyself up ! now die—  
Ah ! Ah ! Exceed ! Exceed !

OLYMPAS. And I ?

MARSYAS. My stature shall surpass the stars :  
He hath said it ! Men shall worship me  
In hidden woods, on barren scaurs,  
Henceforth to all eternity.

OLYMPAS. Hail ! I adore thee ! Let us feast.

MARSYAS. I am the consecrated Beast.  
I build the Abominable House.  
The Scarlet Woman is my Spouse---

OLYMPAS. What is this word ?

MARSYAS. Thou canst not know  
Till thou hast passed the Fourth Ordeal.

OLYMPAS. I worship thee. The moon-rays flow  
Masterfully rich and real  
From thy red mouth, and burst, young suns  
Chanting before the Holy Ones  
Thine Eight Mysterious Orisons !

MARSYAS. The last spell ! The availing word !  
The two completed by the third !  
The Lord of War, of Vengeance  
That slayeth with a single glance !  
This light is in me of my Lord.  
His Name is this far-whirling sword.  
I push His order. Keen and swift  
My Hawk's eye flames ; these arms uplift  
The Banner of Silence and of Strength---  
Hail ! Hail ! thou are here, my Lord, at length !  
Lo, the Hawk-Headed Lord am I :  
My nemyss shrouds the night-blue sky.  
Hail ! ye twin warriors that guard  
The pillars of the world ! Your time  
Is nigh at hand. The snake that marred  
Heaven with his inexhaustible slime  
Is slain ; I bear the Wand of power,  
The Wand that waxes and that wanes ;  
I crush the Universe this hour  
In my left hand ; and naught remains !  
Ho ! for the splendour in my name  
Hidden and glorious, a flame  
Secretly shooting from the sun.  
Aum ! Ha !--my destiny is done.  
The Word is spoken and concealed.

OLYMPAS. I am stunned. What wonder was revealed ?

MARSYAS. The rite is secret.

OLYMPAS. Profits it ?

MARSYAS. Only to wisdom and to wit.

OLYMPAS. The other did no less.

MARSYAS. Then prove

Both by the master-key of Love.  
The lock turns stiffly ? Shalt thou shirk  
To use the sacred oil of work ?  
Not from the valley shalt thou wrest  
The eggs that line the eagle's nest !  
Climb, with thy life at stake, the ice,  
The sheer wall of the precipice !  
Master the cornice, gain the breach,  
And learn what next the ridge can teach !  
Yet—not the ridge itself may speak  
The secret of the final peak.

OLYMPAS. All ridges join at last.

MARSYAS. Admitted,

O thou astute and subtle-witted !  
Yet one—loose, jagged, clad in mist ! Another—firm, smooth, loved and kissed By  
the soft sun ! Our order hath This secret of the solar path, Even as our Lord the Beast  
hath won The mystic Number of the Sun.

OLYMPAS. These secrets are too high for me.

MARSYAS. Nay, little brother ! Come and see !

Neither by faith nor fear not awe  
Approach the doctrine of the Law !  
Truth, Courage, Love, shall win the bout,  
And those three others be cast out.

OLYMPAS. Lead me, Master, by the hand d

Gently to this gracious land !  
Let me drink the doctrine in,  
An all-healing medicine !  
Let me rise, correct and firm,  
Steady striding to the term,  
Master of my fate, to rise  
To imperial destinies ;  
With the sun's ensanguine dart

Spear-bright in my blazing heart,  
And my being's basil-plant  
Bright and hard as adamant !

MARSYAS. Yonder, faintly luminous, The yellow desert waits for us.

Lithe and eager, hand in hand,  
We travel to the lonely land.  
There, beneath the stars, the smoke  
Of our incense shall invoke  
The Queen of Space ; and subtly She  
Shall bend from Her Infinity  
Like a lambent flame of blue,  
Touching us, and piercing through  
All the sense-webs that we are  
As the aethyr penetrates a star !  
Her hands caressing the black earth,  
Her sweet lithe body arched for love,  
Her feet a Zephyr to the flowers,  
She calls my name—she gives the sign  
That she is mine, supremely mine,  
And clinging to the infinite girth  
My soul gets perfect joy thereof  
Beyond the abysses and the hours ;  
So that—I kiss her lovely brows ;  
She bathes my body in perfume  
Of sweat....O thou my secret spouse,  
Continuous One of Heaven ! illumine  
My soul with this arcane delight,  
Voluptuous Daughter of the Night !  
Eat me up wholly with the glance  
Of thy luxurious brilliance !

OLYMPAS. The desert calls.

MARSYAS. Then let us go !

Or seek the sacramental snow,  
Where like an high-priest I may stand  
With acolytes on every hand,  
The lesser peaks—my will withdrawn  
To invoke the dayspring from the dawn,  
Changing that rosy smoke of light  
To a pure crystalline white ;  
Though the mist of mind, as draws  
A dancer round her limbs the gauze,  
Clothe Light, and show the virgin Sun  
A lemon-pale medallion !

Thence leap we leashless to the goal,  
Stainless star-rapture of the soul.  
So the altar-fires fade  
As the Godhead is displayed.  
Nay, we stir not. Everywhere  
Is our temple right appointed.  
All the earth is faery fair  
For us. Am I not anointed ?  
The Sigil burns upon the brow  
At the adjuration—here and now.

OLYMPAS. The air is laden with perfumes.

MARSYAS. Behold ! it beams—it burns—it blooms.

.....  
OLYMPAS. Master, how subtly hast thou drawn  
The daylight from the Golden Dawn,  
Bidden the Cavernous Mount unfold  
Its Ruby Rose, its Cross of Gold ; Until I saw, flashed from afar,  
The Hawk's Eye in the Silver Star !

MARSYAS. Peace to all beings. Peace to thee,  
Co-heir of mine eternity !  
Peace to the greatest and the least,  
To nebula and nenuphar !  
Light in abundance be increased On them that dream that shadows are !

OLYMPAS. Blessing and worship to The Beast,  
The prophet of the lovely Star !

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Liber 220: THE BOOK OF THE LAW

1. Had! The manifestation of Nuit.
2. The unveiling of the company of heaven.
3. Every man and every woman is a star.
4. Every number is infinite; there is no difference.
5. Help me, o warrior lord of Thebes, in my unveiling before the Children of men!

6. Be thou Hadit, my secret centre, my heart & my tongue!  
 7. Behold! it is revealed by Aiwass the minister of Hoor-paar-kraat.  
 8. The Khabs is in the Khu, not the Khu in the Khabs.  
 9. Worship then the Khabs, and behold my light shed over you!  
 10. Let my servants be few & secret: they shall rule the many & the known.  
 11. These are fools that men adore; both their Gods & their men are fools.  
 12. Come forth, o children, under the stars, & take your fill of love!  
 13. I am above you and in you. My ecstasy is in yours. My joy is to see your joy.  
 14. Above, the gemmed azure is  
 The naked splendour of Nuit;  
 She bends in ecstasy to kiss  
 The secret ardours of Hadit.  
 The winged globe, the starry blue,  
 Are mine, O Ankh-af-na-khonsu!  
 15. Now ye shall know that the chosen priest & apostle of infinite space is  
 the prince-priest the Beast; and in his woman called the Scarlet  
 Woman is all power given. They shall gather my children into their fold: they shall bring  
 the glory of the stars into the hearts of men.  
 16. For he is ever a sun, and she a moon. But to him is the winged secret flame,  
 and to her the stooping starlight.  
 17. But ye are not so chosen.  
 18. Burn upon their brows, o splendrous serpent!  
 19. O azure-lidded woman, bend upon them!  
 20. The key of the rituals is in the secret word which I have given unto him.  
 21. With the God & the Adorer I am nothing:  
 they do not see me. They are as upon the earth; I am Heaven, and there is no other  
 God than me, and my lord Hadit.  
 22. Now, therefore, I am known to ye by  
 my name Nuit, and to him by a secret name which I will give him when at last he  
 knoweth me. Since I am Infinite Space, and the Infinite Stars thereof, do ye  
 also thus. Bind nothing! Let there be no difference made among you  
 between any one thing & any other thing; for thereby there cometh hurt.  
 23. But whoso availeth in this, let him be the chief of all!  
 24. I am Nuit, and my word is six and fifty.  
 25. Divide, add, multiply, and understand.  
 26. Then saith the prophet and slave of the  
 beauteous one: Who am I, and what shall be the sign? So she answered him, bending  
 down, a lambent flame of blue, all-touching, all  
 penetrant, her lovely hands upon the black earth, & her lithe body arched for love, and  
 her soft feet not hurting the little flowers: Thou  
 knowest! And the sign shall be my ecstasy, the consciousness of the continuity of exist-  
 ence, the omnipresence of my body.  
 27. Then the priest answered & said unto the Queen of Space,  
 kissing her lovely brows, and the dew of her light bathing his whole body in a sweet-  
 smelling perfume of sweat: O Nuit, continuous one of Heaven, let it be ever thus;  
 that men speak not of Thee as One but as None; and let them speak not of thee at all,



since thou art continuous!

28. None, breathed the light, faint & faery, of the stars, and two.

29. For I am divided for love's sake, for the chance of union.

30. This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all.

31. For these fools of men and their woes care not thou at all! They feel little; what is, is balanced by weak joys; but ye are my chosen ones.

32. Obey my prophet! follow out the ordeals of my knowledge! seek me only! Then the joys of my love will redeem ye from all pain. This is so: I swear it by the vault of my body; by my sacred heart and tongue; by all I can give, by all I desire of ye all.

33. Then the priest fell into a deep trance or swoon, & said unto the Queen of Heaven; Write unto us the ordeals; write unto us the rituals; write unto us the law!

34. But she said: the ordeals I write not: the rituals shall be half known and half concealed: the Law is for all.

35. This that thou writest is the threefold book of Law.

36. My scribe Ankh-af-na-khonsu, the priest of the princes, shall not in one letter change this book; but lest there be folly, he shall comment thereupon by the wisdom of Ra-Hoor-Khu-it.

37. Also the mantras and spells; the obeah and the wanga; the work of the wand and the work of the sword; these he shall learn and teach.

38. He must teach; but he may make severe the ordeals.

39. The word of the Law is >THELEMA.<

40. Who calls us Thelemites will do no wrong, if he look but close into the word. For there are therein Three Grades, the Hermit, and the Lover, and the man of Earth. Do what thou wilt shall be the whole of the Law.

41. The word of Sin is Restriction. O man! refuse not thy wife, if she will! O lover, if thou wilt, depart! There is no bond that can unite the divided but love: all else is a curse. Accursed! Accursed be it to the aeons! Hell.

42. Let it be that state of manyhood bound and loathing. So with thy all; thou hast no right but to do thy will.

43. Do that, and no other shall say nay.

44. For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect.

45. The Perfect and the Perfect are one Perfect and not two; nay, are none!

46. Nothing is a secret key of this law. Sixty-one the Jews call it; I call it eight, eighty, four hundred & eighteen.

47. But they have the half: unite by thine art so that all disappear.

48. My prophet is a fool with his one, one, one; are not they the Ox, and none by the Book?

49. Abrogate are all rituals, all ordeals, all words and signs. Ra-Hoor-Khuit hath taken his seat in the East at the Equinox of the Gods; and let Asar be with Isa, who also are one. But they are not of me. Let Asar be the adorant, Isa the sufferer; Hoor in his secret name and splendour is the Lord initiating.

50. There is a word

to say about the Hierophantic task. Behold! there are three ordeals in one, and it may be given in three ways. The gross must pass through fire; let the fine be tried in intellect, and the lofty chosen ones in the highest. Thus ye have star & star, system & system; let not one know well the other!

51. There are four gates to one palace; the floor of that palace is of silver and gold; lapis lazuli & jasper are there; and all rare scents; jasmine & rose, and the emblems of death. Let him enter in turn or at once the four gates; let him stand on the floor of the palace. Will he not sink? Amn. Ho! warrior, if thy servant sink? But there are means and means. Be goodly therefore: dress ye all in fine apparel; eat rich foods and drink sweet wines and wines that foam! Also, take your fill and will of love as ye will, when, where and with whom ye will! But always unto me.

52. If this be not aright; if ye confound the space-marks, saying: They are one; or saying, They are many; if the ritual be not ever unto me: then expect the direful judgments of Ra Hoor Khuit!

53. This shall regenerate the world, the little world my sister, my heart & my tongue, unto whom I send this kiss. Also, o scribe and prophet, though thou be of the princes, it shall not assuage thee nor absolve thee. But ecstasy be thine and joy of earth: ever To me! To me!

54. Change not as much as the style of a letter; for behold! thou, o prophet, shalt not behold all these mysteries hidden therein.

55. The child of thy bowels, he shall behold them.

56. Expect him not from the East, nor from the West; for from no expected house cometh that child. Aum! All words are sacred and all prophets true; save only that they understand a little; solve the first half of the equation, leave the second unattacked. But thou hast all in the clear light, and some, though not all, in the dark.

57. Invoke me under my stars! Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent. Choose ye well! He, my prophet, hath chosen, knowing the law of the fortress, and the great mystery of the House of God. All these old letters of my Book are aright; but TS is not the Star. This also is secret: my prophet shall reveal it to the wise.

58. I give unimaginable joys on earth: certainty, not faith, while in life, upon death; peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice.

59. My incense is of resinous woods & gums; and there is no blood therein: because of my hair the trees of Eternity.

60. My number is 11, as all their numbers who are of us. The Five Pointed Star, with a Circle in the Middle, & the circle is Red. My colour is black to the blind, but the blue & gold are seen of the seeing. Also I have a secret glory for them that love me.

61. But to love me is better than all things: if under the night-stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the Serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour. Ye shall gather

goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of the earth in splendour & pride; but always in the love of me, and so shall ye come to my joy. I charge you earnestly to come before me in a single robe, and covered with a rich headdress. I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me!

62. At all my meetings with you shall the priestess say—and her eyes shall burn with desire as she stands bare and rejoicing in my secret temple—  
To me! To me! calling forth the flame of the hearts of all in her love-chant.

63. Sing the rapturous love-song unto me!  
Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you!

64. I am the blue-lidded daughter of Sunset;  
I am the naked brilliance of the voluptuous night-sky.

65. To me! To me!

66. The Manifestation of Nuit is at an end.

1. Nu! the hiding of Hadit.

2. Come! all ye, and learn the secret that hath not yet been revealed. I, Hadit, am the complement of Nu, my bride. I am not extended, and Khabs is the name of my House.

3. In the sphere I am everywhere the centre, as she, the circumference, is nowhere found.

4. Yet she shall be known & I never.

5. Behold! the rituals of the old time are black. Let the evil ones be cast away; let the good ones be purged by the prophet! Then shall this Knowledge go aright.

6. I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death.

7. I am the Magician and the Exorcist. I am the axle of the wheel, and the cube in the circle. "Come unto me" is a foolish word: for it is I that go.

8. Who worshipped Heru-pa-kraath have worshipped me; ill, for I am the worshipper.

9. Remember all ye that existence is pure joy; that all the sorrows are but as shadows; they pass & are done; but there is that which remains.

10. O prophet! thou hast ill will to learn this writing.

11. I see thee hate the hand & the pen; but I am stronger.

12. Because of me in Thee which thou knewest not.

13. for why? Because thou wast the knower, and me.

14. Now let there be a veiling of this shrine: now let the light devour men and eat them up with blindness!

15. For I am perfect, being Not; and my number is nine by the fools; but with the just I am eight, and one in eight: Which is vital, for I am none indeed. The Empress and the King are not of me; for there is a

further secret.

16. I am The Empress & the Hierophant. Thus eleven, as my bride is eleven.

17. Hear me, ye people of sighing!

The sorrows of pain and regret

Are left to the dead and the dying,

The folk that not know me as yet.

18. These are dead, these fellows; they feel not. We are not for the poor and sad: the lords of the earth are our kinsfolk.

19. Is a God to live in a dog? No! but the highest are of us. They shall rejoice, our chos- en: who sorroweth is not of us.

20. Beauty and strength, leaping laughter and delicious languor, force and fire, are of us.

21. We have nothing with the outcast and the unfit: let them die in their misery. For they feel not. Compassion is the vice of kings: stamp down the wretched & the weak: this is the law of the strong: this is our law and the joy of the world. Think not, o king, upon that lie: That Thou Must Die: verily thou shalt not die, but live. Now let it be understood: If the body of the King dissolve, he shall remain in pure ecstasy for ever. Nuit! Hadit! Ra-Hoor-Khuit! The Sun, Strength & Sight, Light; these are for the servants of the Star & the Snake.

22. I am the Snake that giveth Knowledge & Delight and bright glory, and stir the hearts of men with drunkenness. To worship me take wine and strange drugs whereof I will tell my prophet, & be drunk thereof! They shall not harm ye at all. It is a lie, this folly against self. The exposure of innocence is a lie. Be strong, o man! lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this.

23. I am alone: there is no God where I am.

24. Behold! these be grave mysteries; for there are also of my friends who be hermits. Now think not to find them in the forest or on the mountain; but in beds of purple, caressed by magnificent beasts of women with large limbs, and fire and light in their eyes, and masses of flaming hair about them; there shall ye find them. Ye shall see them at rule, at victorious armies, at all the joy; and there shall be in them a joy a million times greater than this. Beware lest any force another, King against King! Love one another with burning hearts; on the low men trample in the fierce lust of your pride, in the day of your wrath.

25. Ye are against the people, O my chosen!

26. I am the secret Serpent coiled about to spring: in my coiling there is joy. If I lift up my head, I and my Nuit are one. If I droop down mine head, and shoot forth venom, then is rapture of the earth, and I and the earth are one.

27. There is great danger in me; for who doth not understand these runes shall make a great miss. He shall fall down into the pit called Because, and there he shall perish with the dogs of Reason.

28. Now a curse upon Because and his kin!

29. May Because be accursed for ever!

30. If Will stops and cries Why, invoking Because, then Will stops & does nought.  
 31. If Power asks why, then is Power weakness.  
 32. Also reason is a lie; for there is a factor  
 infinite & unknown; & all their words are skew-wise. 33.  
 Enough of Because! Be he damned for a dog!  
 34. But ye, o my people, rise up & awake!  
 35. Let the rituals be rightly performed with joy & beauty!  
 36. There are rituals of the elements and feasts of the times.  
 37. A feast for the first night of the Prophet and his Bride!  
 38. A feasy for the three days of the writing of the Book of the Law.  
 39. A feast for Tahuti and the child of the Prophet—secret, O Prophet!  
 40. A feast for the Supreme Ritual, and a feast for the Equinox of the Gods.  
 41. A feast for fire and a feast for water; a feast for life and a greater feast for death!  
 42. A feast every day in your hearts in the joy of my rapture!  
 43. A feast every night unto Nu, and the pleasure of uttermost delight!  
 44. Aye! feast! rejoice! there is no dread hereafter. There is the dissolution, and  
 eter-nal ecstasy in the kisses of Nu.  
 45. There is death for the dogs.  
 46. Dost thou fail? Art thou sorry? Is fear in thine heart?  
 47. Where I am these are not.  
 48. Pity not the fallen! I never knew them. I am not for them. I console not: I hate  
 the consoled & the consoler.  
 49. I am unique & conqueror. I am not of the slaves that perish. Be they damned &  
 dead! Amen. (This is of the 4: there is a fifth who is invisible, & therein am I as a babe in  
 an egg.)  
 50. Blue am I and gold in the light of my bride: but the red gleam is in my eyes; &  
 my spangles are purple & green.  
 51. Purple beyond purple: it is the light higher than eyesight.  
 52. There is a veil: that veil is black. It is the veil of the modest woman; it is the veil  
 of sorrow, & the pall of death: this is none of me. Tear down that lying spectre of the  
 centuries: veil not your vices in virtuous words: these vices are my service; ye do well, &  
 I will re-ward you here and hereafter.  
 53. Fear not, o prophet, when these words are said, thou shalt not be sorry. Thou  
 art emphatically my chosen; and blessed are the eyes that thou shalt look upon with  
 gladness. But I will hide thee in a mask of sorrow: they that see thee shall fear thou art  
 fallen: but I lift thee up.  
 54. Nor shall they who cry aloud their folly that thou meanest nought avail; thou  
 shalt re-veal it: thou availest: they are the slaves of because: They are not of me. The  
 stops as thou wilt; the letters? change them not in style or value!  
 55. Thou shalt obtain the order & value of the English Alphabet; thou shalt find new  
 sym-bols to attribute them unto.  
 56. Begone! ye mockers; even though ye laugh in my honour ye shall laugh not  
 long: then when ye are sad know that I have for-saken you.  
 57. He that is righteous shall be righteous still; he that is filthy shall be filthy still.  
 58. Yea! deem not of change: ye shall be as ye are, & not other. Therefore the  
 kings of the earth shall be Kings for ever: the slaves shall serve. There is none that

shall be cast down or lifted up: all is ever as it was. Yet there are masked ones my servants: it may be that yonder beggar is a King. A King may choose his garment as he will: there is no certain test: but a beggar cannot hide his poverty.

59. Beware therefore! Love all, lest perchance is a King concealed! Say you so? Fool! If he be a King, thou canst not hurt him.

60. Therefore strike hard & low, and to hell with them, master!

61. There is a light before thine eyes, o prophet, a light undesired, most desirable.

62. I am uplifted in thine heart; and the kisses of the stars rain hard upon thy body.

63. Thou art exhaust in the voluptuous fullness of the inspiration; the expiration is sweeter than death, more rapid and laughterful than a caress of Hell's own worm.

64. Oh! thou art overcome: we are upon thee; our delight is all over thee: hail! hail: prophet of Nu! prophet of Had! prophet of Ra-Hoor-Khu! Now rejoice! now come in our splendour & rapture! Come in our passionate peace, & write sweet words for the Kings.

65. I am the Master: thou art the Holy Chosen One.

66. Write, & find ecstasy in writing! Work, & be our bed in working! Thrill with the joy of life & death! Ah! thy death shall be lovely: whoso seeth it shall be glad. Thy death shall be the seal of the promise of our age long love. Come! lift up thine heart & rejoice! We are one; we are none.

67. Hold! Hold! Bear up in thy rapture; fall not in swoon of the excellent kisses!

68. Harder! Hold up thyself! Lift thine head! breathe not so deep—die!

69. Ah! Ah! What do I feel? Is the word exhausted?

70. There is help & hope in other spells. Wisdom says: be strong! Then canst thou bear more joy. Be not animal; refine thy rapture! If thou drink, drink by the eight and ninety rules of art: if thou love exceed by delicacy; and if thou do aught joyous, let there be subtlety therein!

71. But exceed! exceed!

72. Strive ever to more! and if thou art truly mine -- and doubt it not, an if thou art ever joyous! -- death is the crown of all.

73. Ah! Ah! Death! Death! thou shalt long for death. Death is forbidden, o man, unto thee.

74. The length of thy longing shall be the strength of its glory. He that lives long & desires death much is ever the King among the Kings.

75. Aye! listen to the numbers & the words:

76. 4 6 3 8 A B K 2 4 A L G M O R 3 Y X 24 89 R P S T O V A L. What meaneth this, o prophet? Thou knowest not; nor shalt thou know ever. There cometh one to follow thee: he shall expound it. But remember, o chose none, to be me; to follow the love of Nu in the star-lit heaven; to look forth upon men, to tell them this glad word.

77. O be thou proud and mighty among men!

78. Lift up thyself! for there is none like unto thee among men or among Gods! Lift up thyself, o my prophet, thy stature shall surpass the stars. They shall worship thy name, foursquare, mystic, wonderful, the number of the man; and the name of thy house 418.

79. The end of the hiding of Hadit; and blessing & worship to the prophet of the lovely Star!

1. Abrahadabra; the reward of Ra Hoor Khut.
2. There is division hither homeward; there is a word not known. Spelling is defunct; all is not aught. Beware! Hold! Raise the spell of Ra-Hoor-Khuit!
3. Now let it be first understood that I am a god of War and of Vengeance. I shall deal hardly with them.
4. Choose ye an island!
5. Fortify it!
6. Dung it about with enginery of war!
7. I will give you a war-engine.
8. With it ye shall smite the peoples; and none shall stand before you.
9. Lurk! Withdraw! Upon them! this is the Law of the Battle of Conquest: thus shall my worship be about my secret house.
10. Get the stele of revealing itself; set it in thy secret temple—and that temple is already aright disposed -- & it shall be your Kiblah for ever. It shall not fade, but miraculous colour shall come back to it day after day. Close it in locked glass for a proof to the world.
11. This shall be your only proof. I forbid argument. Conquer! That is enough. I will make easy to you the abstrusion from the ill-ordered house in the Victorious City. Thou shalt thyself convey it with worship, o prophet, though thou likest it not. Thou shalt have danger & trouble. Ra-Hoor-Khu is with thee. Worship me with fire & blood; worship me with swords & with spears. Let the woman be girt with a sword before me: let blood flow to my name. Trample down the Heathen; be upon them, o warrior, I will give you of their flesh to eat!
12. Sacrifice cattle, little and big: after a child.
13. But not now.
14. Ye shall see that hour, o blessed Beast, and thou the Scarlet Concubine of his desire!
15. Ye shall be sad thereof.
16. Deem not too eagerly to catch the promises; fear not to undergo the curses. Ye, even ye, know not this meaning all.
17. Fear not at all; fear neither men nor Fates, nor gods, nor anything. Money fear not, nor laughter of the folk folly, nor any other power in heaven or upon the earth or under the earth. Nu is your refuge as Hadit your light; and I am the strength, force, vigour, of your arms.
18. Mercy let be off; damn them who pity! Kill and torture; spare not; be upon them!
19. That stele they shall call the Abomination of Desolation; count well its name, & it shall be to you as 718.
20. Why? Because of the fall of Because, that he is not there again.
21. Set up my image in the East: thou shalt buy thee an image which I will show thee, especial, not unlike the one thou knowest. And it shall be suddenly easy for thee to do this.
22. The other images group around me to support me: let all be worshipped, for they shall cluster to exalt me. I am the visible object of worship; the others are secret; for the Beast & his Bride are they: and for the winners of the Ordeal x. What is this? Thou shalt know.
23. For perfume mix meal & honey & thick leavings of red wine: then oil of

Abramelin and olive oil, and afterward soften & smooth down with rich fresh blood.

24. The best blood is of the moon, monthly: then the fresh blood of a child, or dropping from the host of heaven: then of enemies; then of the priest or of the worshippers: last of some beast, no matter what.

25. This burn: of this make cakes & eat unto me. This hath also another use; let it be laid before me, and kept thick with perfumes of your orison: it shall become full of beetles as it were and creeping things sacred unto me.

26. These slay, naming your enemies; & they shall fall before you.

27. Also these shall breed lust & power of lust in you at the eating thereof.

28. Also ye shall be strong in war.

29. Moreover, be they long kept, it is better; for they swell with my force. All before me.

30. My altar is of open brass work: burn thereon in silver or gold!

31. There cometh a rich man from the West who shall pour his gold upon thee.

32. From gold forge steel!

33. Be ready to fly or to smite!

34. But your holy place shall be untouched throughout the centuries: though with fire and sword it be burnt down & shattered, yet an invisible house there standeth, and shall stand until the fall of the Great Equinox; when Hrumachis shall arise and the double-wanded one assume my throne and place. Another prophet shall arise, and bring fresh fever from the skies; another woman shall awakethe lust & worship of the Snake; another soul of God and beast shall mingle in the globed priest; another sacrifice shall stain the tomb; another king shall reign; and blessing no longer be poured To the Hawk-headed mystical Lord!

35. The half of the word of Heru-ra-ha, called Hoor-pa-kraat and Ra-Hoor-Khut.

36. Then said the prophet unto the God:

37. I adore thee in the song—

I am the Lord of Thebes, and I The inspired forth-speaker of Mentu;  
For me unveils the veiled sky, The self-slain Ankh-af-na-khonsu Whose words are truth. I invoke, I greet Thy presence, O Ra-Hoor-Khuit!

Unity uttermost showed!

I adore the might of Thy breath,

Supreme and terrible God,

Who makest the gods and death

To tremble before Thee: --

I, I adore thee!

Appear on the throne of Ra!

Open the ways of the Khu!

Lighten the ways of the Ka!

The ways of the Khabs run through To stir me or still me!

Aum! let it fill me!

38. So that thy light is in me; & its red flame is as a sword in my hand to push thy order. There is a secret door that I shall make to establish thy way in all the quarters, (these are the adorations, as thou hast written), as it is said:

The light is mine; its rays consume

Me: I have made a secret door



Into the House of Ra and Tum,  
Of Khephra and of Ahathoor.  
I am thy Theban, O Mentu,  
The prophet Ankh-af-na-khonsu!  
By Bes-na-Maut my breast I beat;  
By wise Ta-Nech I weave my spell.  
Show thy star-splendour, O Nuit!  
Bid me within thine House to dwell, O winged snake of light, Hadit!  
Abide with me, Ra-Hoor-Khuit!

39. All this and a book to say how thou didst come hither and a reproduction of this ink and paper for ever—for in it is the word secret & not only in the English—and thy comment upon this the Book of the Law shall be printed beautifully in red ink and black upon beautiful paper made by hand; and to each man and woman that thou meetest, were it but to dine or to drink at them, it is the Law to give. Then they shall chance to abide in this bliss or no; it is no odds. Do this quickly!

40. But the work of the comment? That is easy; and Hadit burning in thy heart shall make swift and secure thy pen.

41. Establish at thy Kaaba a clerk-house: all must be done well and with business way.

42. The ordeals thou shalt oversee thyself, save only the blind ones.  
Refuse none, but thou shalt know & destroy the traitors. I am Ra-Hoor-Khuit; and I am powerful to protect my servant. Success is thy proof: argue not; convert not; talk not over much! Them that seek to entrap thee, to overthrow thee, them attack without pity or quarter; & destroy them utterly. Swift as a trodden serpent turn and strike! Be thou yet deadlier than he! Drag down their souls to awful torment: laugh at their fear: spit upon them!

43. Let the Scarlet Woman beware! If pity and compassion and tenderness visit her heart; if she leave my work to toy with old sweetesses; then shall my vengeance be known. I will slay me her child: I will alienate her heart: I will cast her out from men: as a shrinking and despised harlot shall she crawl through dusk wet streets, and die cold and an-hungered.

44. But let her raise herself in pride! Let her follow me in my way! Let her work the work of wickedness! Let her kill her heart! Let her be loud and adulterous! Let her be covered with jewels, and rich garments, and let her be shameless before all men!

45. Then will I lift her to pinnacles of power: then will I breed from her a child mightier than all the kings of the earth. I will fill her with joy: with my force shall she see & strike at the worship of Nu: she shall achieve Hadit.

46. I am the warrior Lord of the Forties: the Eighties cower before me, & are abased. I will bring you to victory & joy: I will be at your arms in battle & ye shall delight to slay. Success is your proof; courage is your armour; go on, go on, in my strength; & ye shall turn not back for any!

47. This book shall be translated into all tongues: but always with the original in the writing of the Beast; for in the chance shape of the letters and their position to one another: in these are mysteries that no Beast shall divine. Let him not seek to try: but one cometh after him, whence I say not, who shall discover the Key of it all. Then this line drawn is a key: then this circle squared in its failure is a key also. And Abrahadabra.

It shall be his child & that strangely. Let him not seek after this; for thereby alone can he fall from it.

48. Now this mystery of the letters is done, and I want to go on to the holier place.

49. I am in a secret fourfold word, the blasphemy against all gods of men.

50. Curse them! Curse them! Curse them!

51. With my Hawk's head I peck at the eyes of Jesus as he hangs upon the cross.

52. I flap my wings in the face of Mohammed & blind him.

53. With my claws I tear out the flesh of the Indian and the Buddhist, Mongol and Din.

54. Bahlasti! Ompehda! I spit on your crapulous creeds.

55. Let Mary inviolate be torn upon wheels: for her sake let all chaste women be utterly despised among you!

56. Also for beauty's sake and love's!

57. Despise also all cowards; professional soldiers who dare not fight, but play; all fools despise!

58. But the keen and the proud, the royal and the lofty; ye are brothers!

59. As brothers fight ye!

60. There is no law beyond Do what thou wilt.

61. There is an end of the word of the God enthroned in Ra's seat, lightening the girders of the soul.

62. To Me do ye reverence! to me come ye through tribulation of ordeal, which is bliss.

63. The fool readeth this Book of the Law, and its comment; & he understandeth it not.

64. Let him come through the first ordeal, & it will be to him as silver.

65. Through the second, gold.

66. Through the third, stones of precious water.

67. Through the fourth, ultimate sparks of the intimate fire.

68. Yet to all it shall seem beautiful. Its enemies who say not so, are mere liars.

69. There is success.

70. I am the Hawk-Headed Lord of Silence & of Strength; my nemyss shrouds the night-blue sky.

71. Hail! ye twin warriors about the pillars of the world! for your time is nigh at hand.

72. I am the Lord of the Double Wand of Power; the wand of the Force of Coph Nia—but my left hand is empty, for I have crushed an Universe; & nought remains.

73. Paste the sheets from right to left and from top to bottom: then behold!

74. There is a splendour in my name hidden and glorious, as the sun of midnight is ever the son.

75. The ending of the words is the Word Abrahadabra.

The Book of the Law is Written  
and Concealed.  
Aum. Ha.

THE COMMENT.

Do what thou wilt shall be the whole of the Law.

The study of this Book is forbidden. It is wise to destroy this copy after the first reading.

Whosoever disregards this does so at his own risk and peril.

These are most dire.

Those who discuss the contents of this Book are to be shunned by all, as centres of pestilence.

All questions of the Law are to be decided only by appeal to my writings, each for himself.

There is no law beyond Do what thou wilt.

Love is the law, love under will.

The priest of the princes,

ANKH-F-N-KHONSU

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### CHAPTER I.\*1\*

The Boyhood of Aleister Crowley.

At 36 Clarendon Square, Leamington, Warwickshire, England, at 10.50 p.m. on the twelfth day of October, in the Eighteen Hundred and Seventy-Fifth Year of the vulgar era, was born the person whose history is to be recounted.

His father was named Edward Crowley; his mother, Emily Bertha, her maiden name being Bishop. Edward Crowley was an Exclusive Plymouth Brother, the most considered leader in that sect. This branch of the family of Crowley has been settled in England since Tudor times, but is Celtic in origin, Crowley being a clan in Kerry and other counties in the South-West of Ireland, of the same stock as the Breton 'de Querouaille' or 'de Kerval' which gave a Duchess of Portsmouth to England. It is supposed that the English branch---the direct ancestry of Edward Alexander Crowley---came to England with the Duke of Richmond, and took root at Bosworth.

In 1881 he went to live at The Grange, Redhill, Surrey. In 1884 the boy, who had till then been educated by governesses and tutors, was sent to a school at St. Leonards, kept by some extreme Evangelicals named Habershon. A year later he was transferred to a school at Cambridge kept by a Plymouth Brother of the name of Champney. (The dates in this paragraph are possibly inaccurate. Documentary evidence is at the present moment unavailable. Ed.)

On March 5, 1887, Edward Crowley died. Two years later the boy was removed from the school. Those two years were years of unheard-of torture. He has written details in the Preface to "The World's Tragedy." This torture seriously undermined his health. For two years he travelled, mostly in Wales and Scotland, with tutors. In 1890 he went for a short time to a school at Streatham, kept by a man named Yarrow, his mother having moved there in order to be near her brother, an extremely narrow Evangelical named Tom Bond Bishop. This prepared him for Malvern, which he entered at the summer term of 1891. He only remained there a year, as his health was still very delicate. In the autumn he entered for a term at Tonbridge, but fell seriously ill, and had to be removed. The year 1893 was spent with tutors, principally in Wales, the north of Scotland, and Eastbourne. In 1895 he completed his studies in chemistry at King's College, London, and in October of that

year entered Trinity College, Cambridge.

With this ends the first period of his life. It is only necessary to state briefly that his brain developed early. At four years old he could read the Bible aloud, showing a marked predilection for the lists of long names, the only part of the Bible which has not been tampered with by theologians.\*1\* He could also play chess well enough to beat the average amateur, and though constantly playing never lost a game till 1895.\*2\* He was taught by a tailor who had been summoned to make clothes for his father, and was treated as a guest on account of his being a fellow "Plymouth Brother". He beat his teacher uniformly after the first game. He must have been six or seven years old at this time.

He began to write poetry in 1886, if not earlier. Vide "Oracles".

After the death of his father, who was a man of strong common sense, and never allowed his religion to interfere with natural affection, he was in the hands of people of an entirely contrary disposition. His mental attitude was soon concentrated in hatred of the religion which they taught, and his will concentrated in revolt against its oppressions. His main method of relief was mountaineering, which left him alone with nature, away from the tyrants.

The years from March, 1887, until entering Trinity College, Cambridge, in October, 1895, represented a continual struggle towards freedom. At Cambridge he felt himself to be his own master, refused to attend Chapel, Lectures or Hall, and was wisely left alone to work out his won salvation by his tutor, the late Dr. A. W. Verrall.

It must be stated that he possessed natural intellectual ability to an altogether extraordinary degree. He had the faculty of memory, especially verbal memory, in astonishing perfection.

As a boy he could find almost any verse in the Bible after a few minutes search. In 1900 he was tested in the works of Shakespeare, Shelley, Swinburne (1st series of Poems and Ballads), Browning and The Moonstone. He was able to place exactly any phrase from any of these books, and in nearly every case to continue with the passage.

He showed remarkable facility in acquiring the elements of Latin, Greek, French, Mathematics and Science. He learnt "little Roscoe" almost by heart, on his won initiative. When in the Lower Fifth at Malvern, he came out sixth in the school in the annual Shakespeare examination, though he had given only two days to preparing for it. Once, when the Mathematical Master, wishing to devote the hour to cramming advanced pupils, told th class to work out a set of examples of Quadratic Equations, he retorted by asking at the end of forty minutes what he should do next, and handed up the whole series of 63 equations, correct.

He passed all his examinations both at school and university with honours, though refusing uniformly to work for them.

On the other hand, he could not be persuaded or constrained to apply himself to any subject which did not appeal to him. He showed intense repugnance to history, geography, and botany, among others. He could never learn to write Greek and Latin verses, this probably because the rules of scansion seemed arbitrary and formal.

Again, it was impossible to him to take interest in anything from the moment that he had grasped the principles of "how it was, or might be done." This trait

prevented him from putting the finishing touches to anything he attempted.

For instance, he refused to present himself for the second part of his final examination for his B.A. degree, simply because

he knew himself thoroughly master of the subject!\*1\*

This characteristic extended to his physical pleasures. He was abjectly incompetent at easy practice climbing on boulders, because he knew he could do them. It seemed incredible to the other men that this lazy duffer should be the most daring and dexterous cragsman of his generation, as he proved himself whenever he tackled a precipice which had baffled every other climber in the world.\*2\* Similarly, once he had worked out theoretically a method of climbing a mountain, he was quite content to tell the secret to others, and let them appropriate the glory. (The first ascent of the Dent du Geant from the Montanvers is a case in point.) It mattered everything to him that something should be done, nothing that he should be the one to do it.

This almost inhuman unselfishness was not incompatible with consuming and insatiable personal ambition. The key to the puzzle is probably this ; he wanted to be something that nobody else had ever been, or could be. He lost interest in chess as soon as he had proved to himself (at the age of 22) that he was a master of the game, having beaten some of the strongest amateurs in England, and even one or two professional "masters." He turned from poetry to painting, more or less, when he had made it quite certain that he was the greatest poet of his time. Even in Magick, having become The Word of the Aeon, and thus taken his place with the other Seven Magi known to history, out of reach of all possible competition, he began to neglect the subject. He is only able to devote himself to it as he does because he has eliminated all personal ideas from his Work ; it has become as automatic as respiration.

We must also put on record his extraordinary powers in certain unusual spheres. He can remember the minutest details of a rock-climb, after years of absence. He can retrace his steps over any path once traversed, in the wildest weather or the blackest night. He can divine the one possible passage through the most complex and dangerous ice-fall. (E.g. the Vuibez seracs in 1897, the Mer de Glace, right centre, in 1899.)

He possesses a "sense of direction" independent of any known physical methods of taking one's bearings ; and this is as effective

in strange cities as on mountains or deserts. He can smell the presence of water, of snow, and other supposedly scentless substances. His endurance is exceptional. He has been known to write for 67 consecutive hours : his "Tannhauser" was thus written in 1900. He has walked over 100 miles in 2 1/2 days, in the desert : as in the winter of 1910. He has frequently made expeditions lasting over 36 hours, on mountains, in the most adverse conditions. He holds the World's record for the greatest

number of days spent on a glacier--65 days on the Baltoro in 1902; also that for the greatest pace uphill over 16,000 feet--4,000 feet in 1 hour 23 minutes on Iztaccihuatl in 1900; that for the highest peak (first ascent by a solitary climber)--the Nevado de Toluca in 1901; and numerous others.\*1\*

Yet he is utterly fagged-out by the mere idea of a walk of a few hundred yards, if it does not interest him, and excite his imagination, to take it ; and it is only with the

greatest effort that he can summon the energy to write a few lines if, instead of his wanting to do them, he merely knows that they must be done.

This account has been deemed necessary to explain how it is that a man of such unimaginable commanding qualities as to have made him world-famous in so many diverse spheres of action, should have been so grotesquely unable to make use of his faculties, or even of his achievements, in any of the ordinary channels of human activity; to consolidate his personal pre-eminence, or even to secure his position from a social or economic standpoint.

## CHAPTER II.

Adolescence : Beginnings of Magick.

The Birth of

FRATER PERDURABO.

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Having won freedom, he had the sense not to waste any time in enjoying it. He had been deprived of all English literature but the Bible during the whole of his youth, and he spent his three years at Cambridge in repairing the defect. He was also working for the Diplomatic Service, the late Lord Salisbury and the late Lord Ritchie having taken an interest in his career, and given him nominations. In October, 1897, he was suddenly recalled to his understanding of the evils of the alleged 'existing religion,' and experienced a trance, in which he perceived the utter folly of all human ambition. The fame of an ambassador rarely outlives a century. That of a poet is almost as ephemeral. The earth must one day perish. He must build in some material more lasting. This conception drove him to the study of Alchemy and Magick. He wrote to the author of "The Book of Black Magic and of Pacts," a pompous American named Arthur Waite, notorious for the affectations and obscurities of his style, and the mealy-mouthed muddle of his mysticism. This nebulous impresario, presenting an asthmatic Isis in the Opera "Bull-Frogs," had hinted in his preface that he knew certain occult sanctuaries wherein Truth and Wisdom were jealously guarded by a body of Initiates, to be dispensed to the postulant who proved himself worthy to partake of their privileges. Mr. Waite recommended him to read a book called "The Cloud on the Sanctuary."

His taste for mountaineering had become a powerful passion, and he was climbing in Cumberland when he met Oscar Eckenstein, perhaps the greatest of all the mountaineers of his period, with whom he was destined to climb thenceforward until 1902.

In the summer a party was formed to camp on the Schonbuhl Glacier at the foot of the Dent Blanche, with a view to an expedition to the Himalayas later on. During his weeks on the Glacier, where the bad weather was continuous, he studied assiduously the translation by S. L. Mathers of three books which form part of von Rosenroth's "Kabbalah Unveiled." On one of his descents to Zermatt, he met a distinguished chemist, Julian L. Baker, who had studied Alchemy. He hunted this clue through the valley, and made Baker promise to meet him in London at the end of the season, and introduce him to others who were interested in Occult science. This happened in September; through Baker, he met another chemist named George Cecil Jones, who introduced him to the Hermetic Order

of the Golden Dawn. He made rapid progress in this Order, and in the spring of 1900 was its chief in England. The details of this period must be studied in "The Temple of Solomon the King," where a full account of the Order is given. In the Order he met one, Allan Bennett, Frater Iehi Aour. Jones and Bennett were both Adepts of high standing. The latter came to live with him in his flat, and together they carried out many operations of ceremonial magick. Allan Bennett was constant illhealth, and went to Ceylon at the end of 1899. It was on his entry into this Order that the subject of this history took the motto of "Perdurabo"—'I will endure to the end.'

In July, 1900, he went to Mexico, and devoted his whole time to the continued practice of Magick, in which he obtained extraordinary success. (See Equinox Vol. I, No. III for a condensed account of some of these. It may be here stated summarily that he invoked certain Gods, Goddesses, and Spirits to visible appearance, learnt how to heal physical and moral diseases, how to make himself invisible, how to obtain communications from spiritual sources, how to control other minds, etc., etc.) And then....

### CHAPTER III.

Beginnings of Mysticism.

The Birth of FRATER OU MH.

7=4

Oscar Eckenstein, on his arrival in Mexico, where he was to climb mountains with the subject of our essay, found him in a rather despondent mood. He had attained the most satisfactory results. He was able to communicate with the divine forces, and operations such as those of invisibility and evocation had been mastered. Yet with all this there was a certain dissatisfaction. Success had not given him all that he had hoped for. He placed the situation before his companion, rather to clear his own mind than hoping for any help, for he supposed him to be entirely ignorant of all these subjects, which he habitually treated with dislike and contempt. Judge of his surprise, then, when he found in this unpromising quarter a messenger from the Great White Brotherhood! His companion told him to abandon all magick.

"The Task," said Eckenstein, "involves the control of the mind. Yours is a wandering mind." The proposition was indignantly denied.

"Test it," said the Master. A short experiment was conclusive.

It was impossible for the boy to keep his mind fixed upon a single object for even a few seconds at a time. The mind, though perfectly stable in motion, was unable to rest, just as a gyroscope falls when the flywheel slows down. An entirely new course of experiments was consequently undertaken. Half-an-hour every morning and half-an-hour every evening were devoted to attempts to control the mind, by the simple process of imagining a familiar object, and endeavouring to keep concentrated upon it.\*1\*

He soon became sufficiently expert in this initial practice to proceed to concentration on regularly moving objects such as a pendulum, and, ultimately, on living objects. A further series of experiments dealt with the other senses. He tried to imagine and retain the taste of chocolate or of quinine, the smell of various familiar perfumes, the sound of bells, waterfalls, and so on, or the feeling excited by such objects as velvet, silk, fur, sand and steel.

In the spring of 1901, he left Mexico, went to San Francisco, Honolulu, Japan, China and Ceylon, always continuing these experiments. His Master had not told him to what they would ultimately lead. In Ceylon he found Frater I.A. (Allan Bennett), with whom he went to Kandy, where they took a bungalow named Marlborough, overlooking the lake.

I.A. had himself been developing on similar lines under P. Ramanathan, the Solicitor-General of Ceylon, known to occultists under the name of Shri Parananda.\*2\* I.A. told him that in order to concentrate he must first see that no interruptions reached him from the body, and counselled the adoption of Asana, a settled position in which all bodily movement was to be suppressed. Further, he was to practice Pranayama, or control of the breathing, which has a similar effect in reducing to the lowest possible point the internal movements of the body.\*1\*

During the months of this stay at Kandy, he practised these, obtained success in Asana, the intense pain of the practices being overcome, and changed into an indescribable sense of physical well-being and comfort.

While in Pranayama he passed through the first stage, which is marked by profuse perspiration of a peculiar kind ; the second, which is accompanied by rigidity of the body ; and the third, in which the body unconsciously hops about the floor, without in any way disturbing the Asana.

During the latter part of August and the whole of September, his practices became continuous by day and night, in order to create a rhythm in the mind similar to that which Pranayama produces in the body. He adopted a Mantra, or sacred sentence, by the constant repetition of which it became automatic in his brain, so that it would continue through sleep, and he would wake up actually repeating the words. Sleep itself, too, was broken up into short periods of very light sleep of a peculiar kind, in which consciousness is hardly lost, although the body obtains perfect rest. These practices continued into October, at the beginning of which he reached the state of Dhyana, a tremendous spiritual experience, in which the subject and object of meditation unite with excessive violence in blinding brilliance and music of a kind to which earthly harmony affords no parallel.\*1\*

The result of this however was to cause so intense a satisfaction with his progress, that he gave up work. He then visited Anuradhapura and others of the buried cities of Ceylon. In November he went to India, and in January visited I.A. at Akyab in Burma, where that Adept was living in a monastery, with the intention of preparing himself to take the Yellow Robe of the Buddhist Sangha. The whole of the summer of 1902 was spent in an expedition to Chogo Ri (K2) in the Himalayas.\*2\* During the whole of this period he did very little occult work.

November, 1902, him in Paris, where he stayed off and on till the spring of 1903, when he returned to his house in Scotland.

We must now go backwards in time, to take up a thread which had run through his whole work, so important as to demand a chapter to itself:--

#### CHAPTER IV.

The Sacred Magic of Abramelin the Mage.

The Birth of

FRATER-----\*1\* 5=6 A. A.



In the autumn of 1898 George Cecil Jones had directed the attention of Frater Perdurabo to a book entitled "The Book of the Sacred Magic of Abramelin the Mage." The essence of this book is as follows :

The aspirant must have a house secure from observation and interference. In this house there must be an oratory with a window to the East, and a door to the North opening upon a terrace, at the end of which must be a lodge. He must have a Robe, Crown, Wand, Altar, Incense, Anointing Oil, and a Silver Lamén. The terrace and lodge must be strewn with fine sand. He withdraws himself gradually from human intercourse to devote himself more and more to prayer for the space of four months. He must then occupy two months in almost continuous prayer, speaking as little as possible to anybody. At the end of this period he invokes a being described as the Holy Guardian Angel, who appears to him (or to a child employed by him), and who will write in dew upon the Lamén, which is placed upon the Altar. The Oratory is filled with Divine Perfume not of the aspirant's kindling.

After a period of communion with the Angel, he summons the Four Great Princes of the Daemoniac World, and forces them to swear obedience.

On the following day he calls forward and subdues the Eight Sub-Princes ; and the day after that, the many Spirits serving these. These inferior Daemons, of whom four act as familiar spirits, then operate a collection of talismans for various purposes. Such is a brief account of the Operation described in the book.

This Operation strongly appealed to our student. He immediately set about to procure a suitable house, and to prepare everything that might be necessary for the operation. All was ready for the beginning in Easter of 1900, and it must be said that the preliminary work alone is so tremendous that a long story might be written of the events of these 18 months of preparation. The Operation itself was however never begun. A fortnight or so before the time appointed, he received an urgent appeal from his Master to save him and the Order from destruction. He gave up his own prospects of personal advancement without hesitation, and hastened to Paris.\*1\*

That the Master proved to be no Master, and the Order no Order, but the incarnation of Disorder, had no effect upon the good Karma created by this renunciation of a project on which he had set his heart for so long.

In Mexico, he kept vigil during several nights in the Temple of the Order of the Lamp of the Invisible Light, an Order whose High Priest is pledged to maintain a Secret and Eternal Lamp. In this shrine he received some shadowing forth of the Vision of the Holy Guardian Angel, and that of the Four Great Princes : here also he renewed the Oath of the Operation.

(The whole of his magical career is best interpreted as the performance of this Operation. One must not suppose that Initiation is a formality, observing the "unities," like being made a Mason. All life pertains to the process, and it pervades the whole personality ; the official recognition of attainment is merely a token of what had taken place.)

On his return to Scotland in 1903, he found ample evidence of the presence of the forces of the Operation, but by now, having conceived that Work in a subtler manner and having prepared to carry it out in the Temple of his own body, having seen Magick, in short, more or less in the manner in which it is seen in Parts II and III of the Book 4, he was able to dispense with the exterior physical

appurtenances of this Operation.

We must now pass over a few years, and deal with the completion of this Operation, although it is in a sense irrelevant to the purpose of this book.

During the winter of 1905-6, he was traveling across China. He had come to the point of conquering his mind. That mind had broken up. He saw that the human mind is by its very nature evanescent, because of the fact that nature is not unity but duality. Truth is relative. All things end in mystery. In such sentences have the philosophers of the past formulated this proposition, as announcing the intellectual bankruptcy which he, with greater frankness, describes as insanity.

Passing from this, he became as a little child, and on reaching the Unity behind the mind, found the purpose of his life formulated in these words, The Obtaining of the Knowledge and Conversation of the Holy Guardian Angel.

He then found himself, having destroyed all other Karma, perfectly free to pursue this one work. He then accomplished the six months of Invocation, as prescribed in the Book of the Sacred Magic, and was rewarded in October, 1906, by complete success.\*1\*

He then proceeded to the evocation and conquest of the Four Great Princes and their Inferiors, a work whose results must be studied in the light of his subsequent career.

We have now finished all that is necessary to say concerning him, for the account of some of his further Attainment is given fully in Liber CDXVIII, "The Vision and the Voice," also in Equinox Vol. I No. X "The Temple of Solomon the King," where the unexpected result of the Communion of the Holy Guardian Angel is shown in a symbolism which can hardly be understood without reference to the events of 1904, which are now wholly pertinent to this Essay.

## CHAPTER V.

### The Results of Recession.

The wisest of the Popes, on being shown some miracles, refused to be impressed, remarking that he did not believe in them, he had seen too many. The result of the Meditation practices and their results, following those of Magick, was to give our student a conception of the Universe which was purely mental. Everything was a phenomenon in mind. He did not as yet see that this conception is self-destructive ; but it made him skeptical, and indifferent to whatever happened. You cannot really be impressed by anything which you know to be nothing more than one of your own thoughts. Any occurrence can be interpreted as a thought, or as a relation between two thoughts. In practice this leads to profound indifferentism, miracles having become commonplace. But what would be the amazement of the priest who, placing the Host upon his tongue, found his mouth full of bleeding flesh ! At the period of writing, it is evident for what purpose our student was led into this state. It was not to the Magician, not to the mystic, it was to a militant member of the Rationalist Press Association that the great Revelation was to be made. It was necessary to prove to him that there was in actual truth a Sanctuary, that there was in sober earnest a body of Adepts. It matters nothing whether these Adepts are incarnated or discarnated, human or divine. The only point at issue is that there should be conscious Beings in possession of the deepest secrets of Nature, pledged to the uplifting of humanity, filled with Truth,

Wisdom and Understanding. It is practical to prove the existence of individuals whose knowledge and power, although not complete—for the nature of Knowledge and Power is such that they can never be complete, since the ideas themselves contain imperfections—are yet enormously greater than aught known to the rest of humanity.

It was of such a body that our student had heard in the “Cloud upon the Sanctuary” ; admission to its adyta had been the guiding hope of his life. His early attainments had tended rather to shake his belief in the existence of such an organization. He had not yet reckoned up the events of his life ; he had not yet divined the direction and the set purpose informing their apparently vagrant course. It might have been by chance that whenever he had been confronted with any difficulty the right person had instantly come forward to solve it, whether in the valleys of Switzerland, the mountains of Mexico, or the jungles of the East.

At this period of his life he would have scouted the idea as fantastic. He had yet to learn that the story of Balaam and his prophetic ass might be literally true. For the great Message that came to him came, not through the mouth of any person with any pretensions to any knowledge of this or any other sort, but through an empty-headed woman of society. The plain facts of this revelation must be succinctly stated in a new chapter.

## CHAPTER VI.

The Great Revelation.

The Arising of

THE BEAST 666.

9=2

It has been judged best to reprint as it stands the account of these matters originally compiled for “The Temple of Solomon the King.” (Equinox Vol. I, No. VII, pp 357-386.)\*1\*

THE PRIEST

In opening this the most important section of Frater P.’s career, we may be met by the unthinking with the criticism that since it deals rather with his relation to others than with his personal attainment, it has no place in this volume.\*2\*

Such criticism is indeed shallow. True, the incidents which we are about to record took place on planes material or contiguous thereto ; true, so obscure is the light by which we walk that much must be left in doubt ; true, we have not as yet the supreme mystical attainment to record ; but on the other hand it is our view that the Seal set upon Attainment may be itself fittingly recorded in the story of that Attainment, and that no step in progress is more important than that when it is said to the aspirant: “Now that you are able to walk alone, let it be your first care to use that strength to help others!” And so this great event which we are about to describe, an event which will lead, as time will show, to the establishment of a New Heaven and New Earth for all men, wore the simplest and humblest guise. So often the gods come clad as peasants or as children ; nay, I have listened to their voices in stones and trees.

However, we must not forget that there are persons so sensitive and so credulous that they are convinced by anything, I suppose that there are nearly as many beds in the world as there are men ; yet for the Evangelical every bed conceals its Jesuit.

We get “Milton composing baby rhymes” and “Locke reasoning in gibberish,” divine

revelations which would shock the intelligence of a sheep or a Saxon ; and we find these upheld and defended with skill and courage.

Therefore, since we are to announce the divine revelation made to Fra. P., it is of the last importance that we should study his mind as it was at the time of the Unveiling. If we find it to be the mind of a neurotic, of a mystic, of a person predisposed, we shall slight the revelation ; if it be that of a sane man of the world, we shall attach more importance to it.

If some dingy Alchemist emerges from his laboratory, and proclaims to all Tooting that he has made gold, men doubt ; but the conversion to spiritualism of Professor Lombroso made a great deal of impression on those who did not understand that his criminology was but the heaped delusion of a diseased brain.

So we shall find that the A.A. subtly prepared Fra. P. by over two years' training in rationalism and indifferentism for Their message. And we shall find that so well did They do Their work that he refused the message for five years more, in spite of many strange proofs of its truth. We shall find even that Fra. P. had to be stripped naked of himself before he could effectively deliver the message.

The battle was between all that mighty will of his and the Voice of a Brother who spoke once, and entered again into His silence ; and it was not Fra. P. who had the victory.

We left Fra. P. in the autumn of 1901 having made considerable progress in Yoga. We noted that in 1902 he did little or nothing either in Magic or Mysticism. The interpretation of the occult phenomena which he had observed occupied him exclusively, and his mind was more and more attracted to materialism.

What are phenomena ? he asked. Of noumena I know and can know nothing. All I know is, as far as I know, a mere modification of the mind, a phase of consciousness. And thought is a secretion of the brain. Consciousness is a function of the brain.

If this thought was contradicted by the obvious, "And what is the brain ? A phenomenon in mind !", it weighed less with him. It seemed to his mind as yet unbalanced (for all men are unbalanced until they have crossed the Abyss), that it was more important to insist on matter than on mind. Idealism wrought such misery, was the father of all illusion, never led to research. And yet, what odds ? Every act or thought is determined by an infinity of causes, is the resultant of an infinity of forces. He analysed God, saw that every man had made God in his own image, saw the savage and cannibal Jews devoted to a savage and cannibal God, who commanded the rape of virgins and the murder of little children. He saw the timid inhabitants of India, races continually the prey of every robber tribe, inventing the effeminate Vishnu; while, under the same name, their conquerors worshiped a warrior, the conqueror of Demon Swans. He saw the flower of earth throughout all time, the gracious Greeks, what gracious gods they had invented. He saw Rome, in its strength devoted to Mars, Jupiter and Hercules, in its decay turning to emasculate Attis, slain Adonis, murdered Osiris, crucified Christ. He could even trace in his own life every aspiration, every devotion, as a reflection of his physical and intellectual needs. He saw, too, the folly of all this supernaturalism. He heard the Boers and the British pray to the same Protestant God, and it occurred to him that the early success of the former might be due rather to superior valour than to superior

praying power, and their eventual defeat to the circumstance that they could only bring 60,000 men against a quarter of a million. He saw, too, the face of humanity mired in its own blood that dripped from the leeches of religion fastened to its temples.

In all this he saw man as the only thing worth holding to ; the one thing that needed to be “saved,” but also the one thing that could save it.

All that he had attained, then, he abandoned. The intuitions of the Qabalah were cast behind him with a smile at his youthful folly ; magic, if true, led nowhere ; Yoga had become psychology.

For the solution of his original problems of the universe he looked to metaphysics ; he devoted his intellect to the cult of absolute reason. He took up once more with Kant, Hume, Spencer, Huxley, Tyndall, Maudsley, Mansel, Fichte, Schelling, Hegel, and many another ; while as for his life, was he not a man ? He had a wife ; he knew his duty to the race, and to his own ancient graft thereof. He was a traveller and a sportsman ; very well, then, live it ! So we find that from November, 1901 he did no practices of any kind until the Spring Equinox of 1904, with the exception of a casual week in the summer of 1903, and an exhibition game of magick in the King’s Chamber of the Great Pyramid in November, 1903, when by his invocations he filled that chamber with a brightness as of full moonlight. (This was no subjective illusion. The light was sufficient for him to read the ritual by.) Only to conclude, “There, you see it ? What’s the good of it ?”

We find him climbing mountains, skating, fishing, hunting big game, fulfilling the duties of a husband ; we find him with the antipathy to all forms of spiritual thought and work which marks disappointment.

If one goes up the wrong mountain by mistake, as may happen, no beauties of that mountain can compensate for the disillusionment when the error is laid bare. Leah may have been a very nice girl indeed, but Jacob never cared for her after that terrible awakening to find her face on the pillow when, after seven years’ toil, he wanted the expected Rachel.

So Fra. P., after five years barking up the wrong tree, had lost interest in trees altogether as far as climbing them was concerned. He might indulge in a little human pride : “See, Jack, that’s the branch I cut my name on when I was a boy” ; but even the golden fruit of Eternity in its branches, he would have done no more than lift his gun and shoot the pigeon that flitted through its foliage.

Of this “withdrawal from the vision” the proof is not merely deducible from the absence of all occult documents in his dossier, and from the full occupation of his life in external and mundane duties and pleasures, but is made irrefragible and emphatic by the positive evidence of his writings. Of these we have several examples. Two are dramatisations of Greek mythology, a subject offering every opportunity to the occultist. Both are markedly free from any such allusions. We have also a slim booklet, ‘Rosa Mundi,’ in which the joys of pure human love are pictured without the faintest tinge of mystic emotion. Further, we have a play, ‘The God Eater,’ in which the Origin of Religion, as conceived by Spencer or Frazer, is dramatically shown forth ; and lastly we have a satire, ‘Why Jesus Wept,’ hard, cynical, and brutal in its estimate of society, but careless of any remedy for its ills.

It is as if the whole past of the man with all its aspiration and attainment was blotted out. He saw life (for the first time,

perhaps) with commonplace human eyes. Cynicism he could understand, romance he could understand ; all beyond was dark. Happiness was the bedfellow of contempt.

We learn that, late in 1903, he was proposing to visit China on a sporting expedition, when a certain very commonplace communication made to him by his wife caused him to postpone it. "Let's go and kill something for a month or two," said he, "and if you're right, we'll get back to nurses and doctors."

So we find them in Hambantota, the south-eastern province of Ceylon, occupied solely with buffalo, elephant, leopard, sambhur, and the hundred other objects of the chase.

We here insert extracts from the diary, indeed a meagre production—after what we have seen of his previous record in Ceylon.

Whole weeks pass without a word ; the great man was playing bridge, poker, or golf!

The entry of February 19th reads as if it were going to be interesting, but it is followed by that of February 20th. It is however certain that about the 14th of March he took possession of a flat in Cairo—in the Season !

Can bathos go further ?

So that the entry of March 16th is dated from Cairo.

(Our notes are given in round brackets.)

Frater P.'s Diary

(This diary is extremely incomplete and fragmentary. Many entries, too, are evidently irrelevant or "blinds." We omit much of the latter two types.)

"This eventful year 1903 finds me at a nameless camp in the jungle of a Southern Province of Ceylon ; my thoughts, otherwise divided between Yoga and sport, are diverted by the fact of a wife..."

(This reference to Yoga is the subconscious Magical Will of the Vowed Initiate. He was not doing anything ; but, on questioning himself, as was his custom at certain seasons, he felt obliged to affirm his Aspiration.)

Jan. 1 ...(Much blotted out)...missed deer and hare.

So annoyed. Yet the omen is that the year is well for works of Love and Union ; ill for those of Hate. Be mine of Love ! (Note that he does not add "and Union.")\*1\*

Jan. 28 Embark for Suez.

Feb. 7 Suez.

Feb. 8 Landed at Port Said.

Feb. 9 To Cairo.

Feb. 11 Saw b.f.g.

b.f.b.

(This entry is quite unintelligible to us.)

Feb. 19 To Helwan as Oriental Despot.

(Apparently P. had assumed some disguise, probably with the intention of trying to study Islam from within as he had done with Hinduism.)

Feb. 20 Began golf.

March 16 Began INV. (invocation) IAO\*2\*

March 17 THOTH [in Greek] appeared.\*3\*

March 18 Told to INV. (invoke) HORUS\*4\* [in Greek] as the sun\*5\* [drawn] by new way.

March 19 Did this badly at noon 30.

March 20 At 10 p.m. did well—Equinox of Gods—Nov--(? new)

C.R.C. (Christian Rosy Cross, we conjecture.) Hoori now

Hpnt (obviously “Hierophant”).

March 21 in . I.A.M. (? one o’clock)

March 22 X.P.B.

(May this and the entry March 24, refer to the brother of the A.A. who found him ?)

E.P.D. in 84 m.

(Unintelligible to us ; probably a blind.)

March 23 Y.K. done. (?His work on the Yi King.)\*1\* March 24 Met [sanskrit] again.

March 25 823 Thus

46l =p f l y 2 b z

218 “ “

(Blot) wch trouble with ds.

(Blot) P.B. (All unintelligible ; possibly a blind.)

April 6 Go off again to H, taking A’s p.

(This is probably a blind.)

Before we go further into the history of this period we must premise as follows.

Fra. P. never made a thorough record of this period. He seems to have wavered between absolute scepticism in the bad sense, a dislike of the revelation, on the one hand, and real enthusiasm on the other. And the first of these moods would induce him to do thins to spoil the effect of the latter. Hence the “blinds” and stupid meaningless cyphers which deface the diary.

And, as if the Gods themselves wished to darken the Pylon, we find later, when P.’s proud will had been broken, and he wished to make straight the way of the historian, his memory (one of the finest memories in the world) was utterly incompetent to make everything certain.

However, nothing of which he was not certain will be entered in this place.

We have one quite unspoiled and authoritative document:

“The Book of Results,” written in one of the small Japanese vellum note-books which he used to carry. Unfortunately, it seems to have been abandoned after five days. What happened between March 23rd and April 8th ?

THE BOOK OF RESULTS

March 16th Die [mercury]\*1\* I invoke IAO.

(Fra. P. tells us that this was done by the ritual of the “Bornless One,” identical with the “Preliminary In-vocation”\*2\* in the “Goetia,” merely to amuse his wife by showing her the sylphs. She refused or was unable th see any sylphs, but became “inspired,” and kept on saying : “They’re waiting for you !”)

(Note. The maiden name of his wife was Rose Edith Kelly. He called her Ouarda, the Arabic for for “Rose.” She is hereafter signified by “Ouarda the Seer” or “W.” for short. Ed.)

W. says “they” are “waiting for me.”

17. [Jupiter]\*3\* It is “all about the child.” Also “all Osiris.” (Note the cynic and sceptic tone of this entry. How different it appears in the light of Liber 418 !) Thoth, invoked with great success, indwells us. (Yes ; but what happened ? Fra. P. has no sort of idea.)

18.[Venus]\*4\* Revealed that the waiter was Horus, whom I had offended and ought to invoke. The ritual revealed in skeleton. Promise of success [Saturn]\*5\* or [Sun]\*6\* and of Samadhi.

(Is this “waiter” another sneer ? We are uncertain.)

The revealing of the ritual (by W. the seer) consisted chiefly in a prohibition of all formulae hitherto used, as will be seen from the text printed below.

It was probable on this day that P. cross-examined W. about Horus. Only the striking character of her identification of the God, surely, would have made him trouble to obey her. He remembers that he only agreed to obey her in order to show her how silly she was, and he taunted her that “nothing could happen of you broke all the rules.”

Here therefore we insert a short note by Fra. P. how W. knew R.H.K. (Ra Hoor Khuit)

1. Force and Fire (I asked her to describe his moral qualities.)

2. Deep blue light. (I asked her to describe the conditions caused by him. This light is quite unmistakable and unique ; but of course her words, though a fair description of it, might equally apply to some other.)

3. Horus. (I asked her to pick out his name from a list of ten dashed off at haphazard.)

4. Recognized his figure when shown. (This refers to the striking scene in the Boulak Museum, which will be dealt with in detail.)

5. Knew my past relations with the God. (This means, I think, that she knew I had taken his place in temple, \*1\* etc., and that I had never once invoked him.)

6. Knew his enemy. (I asked, “Who is his enemy ?” Reply, “Forces of the waters—of the Nile.” W. knew no Egyptology—or anything else.)

7. Knew his lineal figure and its colour. (A 1/84 chance.)

8. Knew his place in temple. (A 1/4 chance, at the least.)

9. Knew his weapon (from a list of 6.)

10. Knew his planetary nature (from a list of 7 planets.)

11. Knew his number (from a list of 10 units.)

12. Picked him out of (a)Five, (b)Three} indifferent, i.e, arbitrary symbols. (This means that I settled in my own mind that say D of A,B,C,D, and E should represent him and that she then said D.)

We cannot too strongly insist on the extraordinary character of this identification.

We had made no pretension to clairvoyance ; nor had P. ever tried to train her.

P. had great experience with clairvoyants, and it was always a point of honour with him to bowl them out. And here was a novice, a woman who should never have been allowed outside a ballroom, speaking with the authority of God, and proving it by unhesitating correctness.

One slip, and Fra. P. would have sent her to the devil. And that slip was not made. Calculate the odds ! We cannot find a mathematical expression for tests 1,2,3,4,5, or 6, but the other 7 tests give us

$$1/10 \times 1/84 \times 1/4 \times 1/6 \times 1/7 \times 1/10 \times 1/15 = 1/21,168,000$$



Twenty-one million to one against her getting through half the ordeal !

Even if we suppose what is absurd, that she knew the correspondences of the Qabalah as well as Fra. P., and had know-ledge of his own secret relations with the Unseen, we must strain telepathy to explain test I2.

(Note. We may add, too, that Fra. P. thinks, but is not quite certain, that he also tested her with the Hebrew Alphabet and the Tarot trumps, in which case the long odds must be still further multiplied by 484, bringing them over the billion mark!

But we know that she was perfectly ignorant of the subtle correspondences, which were only existing at that time in Fra. P.'s own brain.

And even if it were so, how are we to explain what followed—the discovery of the Stele of Revealing ?

To apply test 4, Fra.P. took her to the museum at Boulak, which they had not previously visited. She passed by (as P. noted with silent glee) several images of Horus. They went upstairs. A glass case stood in the distance, too far off for its contents to be recognized. But W. recognized it ! “There,” she cried, “There he is !”

Fra. P. advanced to the case. There was the image of Horus in the form of Ra Hoor Khuit painted upon a wooden stele of the 26th dynasty—and the exhibit bore the number 666 !\*1\*

(And after that it was five years before Fra. P. was force to obedience !)

This incident must have occurred before the 23rd of March, as the entry on that date refers to Ankh-f-n-khonsu.

Here is P.'s description of the Stele. “In the museum at Cairo, No. 666 is the stele of the Priest Ankh-f-n-khonsu.

Horus had a red Disk and green Uraeus.

His face is green, his skin indigo.

His necklace, anklets, and bracelets are gold.

His nemyss nearly black from blue.

His tunic is the Leopard's skin, and his apron green and gold.

Green is the wand of double Power ; his r.h. is empty.

His throne is indigo the gnomon, red the square.

The light is gamboge.

Above him are the Winged Globe and the bent figure of the heavenly Isis, her hands and feet touching earth.

(We print the most recent translation of the Stele, by Messrs. Alan Gardiner, Litt. D., and Battiscombe Gunn. It differs slightly from that used by Fra. P., which was due to the assistant-curator of the Museum at Boulak.)

#### STELE OF ANKH-F-NA-KHONSU.

Topmost Register (under Winged Disk)

Behdet (? Hadit ?), the Great God, the Lord of Heaven.

Middle Register. Two vertical lines to left :---

Ra-Harakhti, Master of the Gods.

Five vertical lines to right :---

Osiris, the Priest of Montu, Lord of Thebes, Opener of the doors of Nut in Karnak, Ankh-f-n-Khonsu, the Justified.

Below Altar :---

Oxen, Geese, Wine (?), Bread.

Behind the god is the hieroglyph of Amenti.

Lowest Register.

(I) Saith Osiris, the Priest of Montu, Lord of Thebes, the opener of the Doors of Nut in Karnak, Ankh-f-n-Khonsu, (2) the Justified :--

“Hail, Thou whose praise is high (the highly praised), thou great-willed. O Soul (ba) very awful (lit. mighty, of awe) that giveth the terror of him (3) among the Gods, shining in glory upon his great throne, making ways for the Soul (ba) for the Spirit (yekh) and for the Shadow (khabt) : I am prepared and I shine forth as one that is prepared. (4) I have made way to the place in which are Ra, Tom, Khepri and Hathor.”

Osiris, the Priest of Montu, Lord of Thebes (5) Ankh-f-na-Khonsu, the Justified ; son of MNBSNMT\*1\* ; born of the Sistrum-bearer of Amon, the Lady Atne-sheh.

Eleven lines of writing.

(I) Saith Osiris, the Priest of Montu, Lord of Thebes, Ankh-f-(2)na-Khonsu, the Justified :--“My heart from my mother, my heart (different word, apparently synonymous, but probably not so at all) of my existence (3) upon earth, stand not forth against me as witness, drive me not back (4) among the Sovereign Judges (quite an arbitrary conventional translation of the original word), neither incline against me in the presence of the Great God, the Lord of the West (Osiris of course) ; (5) Now that I am united with Earth in the Great West, and endure no longer upon Earth.

(6). Saith Osiris, he who is in Thebes, Ankh-f-na-Khonsu, the Justified : “O Only (7) One, shining like (or in) the Moon; Osiris Ankh-f-(8)na\_Khonsu has come forth upon high among these thy multitudes. (9) He that gathereth together those that are in the Light, the Underworld (duat) is (also) (10) opened to him ; lo Osiris Ankh-f-na-Khonsu, cometh forth (II) by day to do all that he wisheth upon earth among the living.”

There is one other object to complete the secret of Wisdom--(P. notes “perhaps a Thoth”) or it is in the hieroglyphs. (This last paragraph is, we suppose, dictated by W.)

We now return to the “Book of Results.”

19 The ritual written out and the invocation done—  
little success.

20 Revealed (We cannot make out if this revelation comes from W. or is a result of the ritual. But almost certainly the former, as it precedes the “Great Success” entry) that the Equinox of the Gods is come, Horus taking the Throne of the East and all rituals, etc., being abrogated.

(To explain this\*1\* we append to this chapter the G.D. ritual of the Equinox, which was celebrated in the spring and autumn within 48 hours of the actual dates of Sol entering Aries and Libra.)

20 (contd.) Great success in midnight invocation.

(The other diary says 10 P.M. “Midnight” is perhaps a loose phrase, or perhaps marks the climax of the ritual.)

I am to formulate a new link of an Order with the  
Solar Force.

(It is not clear what happened in this invocation ; but it is evident from another note of certainly later date, that “great success” does not mean “Samadhi.” For P. writes: “I

make it an absolute condition that I should attain Samadhi in the god's won interest." His memory concurs in this. It was the Samadhi attained in October, 1906, that set him again in the path of obedience to this revelation.

But that "great success" means something very important is clear enough. The sneering sceptic of the 17th of March must have had a shock before he wrote those words.)

21. [moon]. [sun] enters [aries].\*1\*

22. [mars]\*2\* The day of rest, on which nothing whatever of magic is to be done at all. [mercury]\*3\* is to be the great day of invocation.

(This note is due to W.'s prompting or to his own rationalizing imagination.)

23. The Secret of Wisdom.

(We omit the record of a long and futile Tarot divination.) At this point we may insert the Ritual which was so successful on the 20th.

INVOCATION OF HORUS

ACCORDING TO THE DIVINE VISION OF W., THE  
SEER.

To be performed before a window open to the E. or N. without incense. The room to be filled with jewels, but only diamonds to be worn. A sword, unconsecrated, 44 pearl beads to be told. Stand. Bright daylight at 12.30 noon. Lock doors. White robes. Bare feet. Be very loud. Saturday. Use the Sign of Apophis and Typhon.

The above is W.'s answer to various questions posed by P.

Preliminary. Banish. L.B.R. Pentagram. L.B.R. Hexagram.

Flaming sword. Abrahadabra, Invoke. As before.

(These are P.'s ideas for the ritual. W. replied, "Omit.")

The MS. of this Ritual bears and left unrevised, save perhaps for one glance. There are mistakes in grammar and spelling unique in all MSS. of Fra. P. ; the use of capitals is irregular, and the punctuation almost wanting.)

CONFESSION

Unprepared and uninvoking Thee, I, OY MH, Fra R.R. et A.C., am here in Thy Presence—for Thou art Everywhere, O Lord Horus !--to confess humbly before Thee my neglect and scorn of Thee.

How shall I humble myself enough before Thee ? Thou art the mighty and unconquered Lord of the Universe : I am a spark of Thine unutterable Radiance.

How should I approach Thee ? but Thou art Everywhere.

But Thou hast graciously deigned to call me unto Thee, to this Exorcism of Art, that I may be Thy Servant, Thine Adept, O Bright One, O Sun of Glory ! Thou hast called me—should I not then hasten to Thy Presence ?

With unwashed hands therefore I come unto Thee, and I lament my wandering from Thee—but Thou knowest !

Yea, I have evil !

If one (doubtless a reference to S.R.M.D. who was much obsessed by Mars, P. saw Horus at first as Geburah ; later as an aspect of Tiphereth, including Chesed and Geburah—the red Triangle inverted—an aspect opposite to Osiris.) blasphemed Thee, why should I therefore forsake Thee ? But Thou art the Avenger ; all is with Thee.

I bow my neck before Thee ; and as once Thy sword was upon it (see G.D.

Ceremony of Neophyte, the Obligation), so am I in Thy hands. Strike if Thou wilt : spare if Thou wilt : but accept me as I am.

My trust is in Thee : shall I be confounded ? This Ritual of Art ; this Forty and Fourfold Invocation ; this Sacrifice of Blood--(Merely, we suppose, that 44=DM, blood. Possibly a bowl of blood was used. P. thinks it was in some of the workings at this time, but is not sure if it was this one.)--these I do not comprehend.

It is enough if I obey Thy decree ; did Thy fiat go forth for my eternal misery, were it not my joy to execute Thy Sentence on myself ?

For why ? For that All is in Thee and of Thee ; it is enough if I burn up in the intolerable glory of Thy presence.

Enough ! I turn toward Thy Promise.

Doubtful are the Words : Dark are the Ways : but in Thy Words and Ways is Light. Thus then now as ever, I enter the Path of Darkness, if haply so I may attain the Light.

Hail !

a I [aleph]

Strike, strike the master chord !

Draw, draw the Flaming Sword !

Crowned Child and Conquering Lord, Horus, avenger !

I. O Thou of the Head of the Hawk ! Thee, Thee, I invoke ! (At every "Thee I invoke," throughout whole ritual, give the sign of Apophis.)

A. Thou only-begotten-child of Osiris Thy Father, and Isis Thy Mother. He that was slain ; She that bore Thee in Her womb flying from the Terror of the Water. Thee, Thee I invoke !

2. O Thou whose Apron is of flashing white, whiter than the Forehead of the Morning ! Thee, Thee, I invoke !

B. O Thou who hast formulated Thy Father and made fertile Thy Mother ! Thee, Thee, I invoke !

3. O Thou whose garment is of golden glory with the azure bars of sky ! Thee, Thee, I invoke !

C. Thou, who didst avenge the Horror of Death ; Thou the slayer of Typhon ! Thou who didst lift Thine arms, and the Dragons of Death were as dust : Thou who didst raise Thine Head, and the Crocodile of Nile was abased before Thee ! Thee, Thee, I invoke !

4. O Thou whose Nemyss hideth the Universe with night, the impermeable Blue ! Thee, Thee, I invoke !

D. Thou who travellest in the Boat of Ra, abiding at the Helm of the Aftet boat and of the Sektet boat ! Thee, Thee, I invoke !

5. Thou who bearest the Wand of Double Power ! Thee, Thee, I invoke !

E. Thou about whose presence is shed the darkness of Blue Light, the unfathomable glory of the outmost Ether, the untravelled, the unthinkable immensity of Space. Thou who concentrest all the Thirty Ethers in one darkling sphere of Fire ! Thee, Thee, I invoke !

6. O Thou who bearest the Rose and Cross of Life and Light ! Thee, Thee, I invoke !

The Voice of the Five.

The Voice of the Six.

Eleven are the Voices.

Abrahadabra !

[beta] II [beth]

Strike, strike the master chord !

Draw, draw the Flaming Sword !

Crowned Child and Conquering Lord, Horus, Avenger !

1. By thy name of Ra, I invoke Thee, Hawk of the Sun, the glorious one !

2. By thy name Harmachis, youth of the Brilliant Morning,  
I invoke Thee !

3. By thy name, Mau, I invoke Thee, Lion of the Midday Sun !

4. By thy name Tum, Hawk of the Even, crimson splendour of  
the Sunset, I invoke Thee !

5. By thy name Khep-Ra I invoke Thee, O Beetle of the hidden Mastery of Midnight

!

A. By thy name Heru-pa-Kraat, Lord of Silence, Beautiful Child that standest on the  
Dragons of the Deep, I invoke Thee !

B. By thy name Apollo, I invoke Thee, O man of Strength  
and splendour, O poet, O father !

C. By thy name of Phoebus, that drivest thy chariot through the Heaven of Zeus, I  
invoke Thee !

D. By thy name of Odin I invoke Thee, O warrior of the North, O Renown of the  
Sagas !

E. By thy name of Jeheshua, O child of the Flaming Star,  
I invoke Thee !

F. By Thine own, Thy secret name Hoori, Thee I invoke !

The Names are Five.

The Names are Six.

Eleven are the Names !

Abrahadabra !

Behold ! I stand in the midst. Mine is the symbol of Osiris; to Thee are mine eyes  
ever turned. Unto the splendour of Geburah, the Magnificence of Chesed, the mystery  
of Daath, thither I lift up mine eyes. This have I sought, and I have sought the Unity :  
hear Thou me !

[GAMMA] III [GIMEL]

I. Mine is the Head of the Man, and my insight is keen as the Hawk's. By my head I  
invoke Thee !

A. I am the only-begotten child of my Father and Mother.

By my body I invoke Thee !

2. About me shine the Diamonds of Radiance white and pure.

By their brightness I invoke Thee !

B. Mine is the Red Triangle Reversed, the Sign given of none, save it be of Thee, O  
Lord ! (This sign had been previously communicated by W. It was entirely new to P.) By  
the Lamén I invoke Thee !

3. Mine is the garment of white sewn with gold, the flashing abbai that I wear. By  
my robe I invoke Thee !

C. Mine is the sign of Apophis and Typhon ! By the sign  
I invoke Thee !

4. Mine is the turban of white and gold, and mine the blue  
vigour of the intimate air ! By my crown I invoke Thee !

D. My fingers travel on the Beads of Pearl ; so run I after Thee in thy car of  
glory. By my fingers I invoke Thee ! (On Saturday the string of pearls broke : so I  
changed the invocation to "My mystic sigils travel in the Bark of the Akasa, etc. By the  
spells I invoke Thee !--P.)

5. I bear the Wand of Double Power in the Voice of the Master—Abrahadabra ! By  
the word I invoke Thee !

E. Mine are the dark-blue waves of music in the song that  
I made of old to invoke Thee---

Strike, strike the master chord !

Draw, draw the Flaming Sword !

Crowned Child and Conquering Lord,

Horus, avenger !

By the Song I invoke Thee !

6. In my hand is thy Sword of Revenge ; let it strike at

Thy Bidding ! By the Sword I invoke Thee !

The Voice of the Five.

The Voice of the Six.

Eleven are the Voices.

Abrahadabra !

{help} IV [resh]

(This section merely repeats section I in the first person. Thus it begins : I. "Mine is  
the Head of the Hawk ! Abrahadabra!" and ends : 6. "I bear the Rose and Cross  
of Life and Light! Abrahadabra !" giving the Sign at each Abrahadabra. Remaining in the  
Sign, the invocation concludes:)

Therefore I say unto thee : Come forth and dwell in me; so that every my Spirit,  
whether of the Firmament, or of the Ether, or of the Earth or under the Earth ; on dry  
land or in the Water, or Whirling Air or of Rushing Fire; and every spell and scourge of  
God the Vast One may be THOU. Abrahadabra !

The Adoration—impromptu.

Close by banishing. (I think this was omitted at W.'s order.---P.)

During the period March 23rd—April 8th, whatever else may have happened, it is at  
least certain that work was continued to some extent, that the inscriptions of the stele  
were translated for Fra. P., and that he paraphrased the latter in verse. For we find him  
using, or prepared to use, the same in the text of Liber Legis.

Perhaps then, perhaps later, he made out the "namecoincidences of the Qabalah,"  
to which we must now direct the reader's attention.

The MS. is a mere fragmentary sketch.

Ch=8=ChITh=418 Abrahadabra=RA-HVVR (Ra-Hoor).

Also 8 is the great symbol I adore.

(This may be because of its likeness to [?] or because of  
its [old G.D.] attributions to Daath, P. being then a rationalist; or for some other reason.)

So is O.

O=A in the Book of Thoth (The Tarot).

A=III with all its great meanings, [sun]=6

Now 666=My name, the number of the stele, the number of The Beast (See Apocalypse), the number of the Man.

The Beast AChIHA=666 in full. (The usual spelling is ChIVA.)

(A=III, Ch=4I8, I=20, H=6, A=III.)

HRV-RA-HA. 2II + 201 + 6=4I8.

This name occurs only in L. Legis, and is a test of that book rather than of the stele.)

ANKH-P-N-KHONShU-T=666

(We trust the addition of the termination T will be found justifies.)

{Bes-n-maut, B I Sh N A - M A V T }=888 {Ta-Nich, Th A - N I Ch }=Ch x A.

Nuteru NVTh IRV=666

Montu MVNTV=III.

Aiwass AIVAS=78, the influence or messenger, or the Book T.

(P.S. Note this error ! Ed.)

Ta-Nich TA-NICH = 78. Alternatively, Sh for Ch gives 370, O Sh, Creation.

So much we extract from volumes filled with minute calculations, of which the bulk is no longer intelligible even to Fra. P.

His memory, however, assures us that the coincidences were much more numerous and striking than those we have been able to reproduce here ; but his attitude is, we understand that after all "It's all in Liber Legis. 'Success is thy proof: argue not; convert not ; talk not overmuch !'" And indeed in the Commentary to that Book will be found sufficient for the most wary of inquirers.

Now who, it may be asked, was Aiwass ? It is the name given by W. to P. as that of her informant. Also it is the name given as that of the revealer of Liber Legis. But whether Aiwass is a spiritual being, or a man known to Fra. P., is a matter of the merest conjecture. His number is 78\*1\*, that of Mezla, the Channel through which Macroprosopus reveals Himself to, or showers His influence upon, Microprosopus.\*2\* So we find Fra. P. speaking of him at one time as of another, but more advanced man ; at another time as if it were the name of his own superior in the Spiritual Hierarchy. And to all questions Fra. P. finds a reply, either pointing out "the subtle metaphysical distinction between curiosity and hard work," or indicating that among the Brethren "names are only lies," or in some other way defeating the very plain purpose of the historian.

The same remark applies to all queries with regard to V.V.V.V.V.;\*3\* with this addition, that in this case he condescends to argue and to instruct. "If I tell you," he once said to the present writer, "that V.V.V.V.V. is a Mr. Smith and lives at Clapham, you will at once go round and tell everybody that V.V.V.V.V. is a Mr. Smith of Clapham, which is not true. V.V.V.V.V. is the Light of the World itself, the sole Mediator between God and Man ; and in your present frame of mind (that of a poopstick) you cannot see that the two statements may be identical for the Brothers of the A.A. ! Did not your greatgrandfather argue that no good thing could come out of Nazareth ? 'Is not this the carpenter's son ? is not his mother called Mary? and his brethren, James and Joses, and Simon, and Judas ? And his sisters, are they not all with us ? Whence then hath this man all these things ? And

they were offended in him.”

Similarly with regard to the writing of Liber Legis, Fr. P. will only say that it is in no way “automatic writing,” that he heard clearly and distinctly the human articulate accents of a man. Once, on page 6, he is told to edit a sentence ; and once, on page 19, W. supplies a sentence which he had failed to hear.

To this writing we now turn.

It must have been on the first of April that W. commanded P. (now somewhat cowed) to enter the “temple” exactly at 12 o’clock noon on three successive days, and to write down what he should hear, rising exactly at 1 o’clock.

This he did. Immediately on his taking his seat the Voice began its Utterance, and ended exactly at the expiration of the hour. These are the three chapters of Liber Legis, and we have nothing to add.

The full title of the book is, as P. first chose to name it,

LIBER L vel LEGIS

sub figura CCXX

as delivered by LXXVIII to DCLXVI

and it is the First and Greatest of those Class A publications of A.A. of which is not to be altered so much as the style of a letter.

This was the original title devised by 666 to appear in the 1909 publication. The “Key of it all” and the true spelling of Aiwass had not then been discovered.

FESTIVAL OF (Temple arranged as for 0degree = 0 [?].)

Ht. (knocks) Fratres and Sorores of all grades of the Golden

Dawn in the Outer, let us celebrate the Festival of the (Vernal) Autumnal Equinox !

All rise.

Ht. Frater Kerux, proclaim the fact, and announce the abrogation of the present Pass Word.

K. (Going to Ht.’s right, saluting, and facing West).

In the Name of the Lord of the Universe, and by

{ Vernal } command of the V.H.Ht., I proclaim the { Autumnal } Equinox, and declare that the Pass Word. . . . . is abrogated.

Ht. Let us, according to ancient custom, consecrate the return of the {Vernal/Autumnal} Equinox.

Light.

Hs. Darkness.

Ht. East.

Hs. West.

Ht. Air.

Hs. Water.

Hg. (knocks) I am the Reconciler between them.

All give signs.

D. Heat.

S. Cold.

D. South.

S. North.

D. Fire.

S. Earth.



Hg. (knocks) I am the Reconciler between them.

All give signs.

Ht. (knocks) One Creator.

D. One Preserver.

Hs. (knocks) One Destroyer.

S. One Redeemer.

Hg. (knocks) One Reconciler between them.

All give signs.

Each retiring officer in turn, beginning with Ht. quits his post by the left hand and goes to the foot of Throne. He there disrobes, placing robe and lamen at foot of Throne or Dais. He then proceeds with the Sun's course to the Altar, and lays thereon his special insignia, viz : Ht., Sceptre : Hs., Sword : Hg., Sceptre : K., Lamp and Wand : S., Cup : D., Censer : repeating out-going Password as he does so.

Ht. taking from the Altar the Rose, returns with the Sun to his post :

Hs. takes Cup of Wine :

Hf. waits for the Kerux and takes his Red Lamp from him.

K. takes nothing.

S. takes platter of salt.

D. takes emblem of Elemental Fire.

Returning each to his place.

The remaining members form a column in the North and, led by Kerux, proceed to the East ; when all are in column along East side each turns to the left and faces Hierophant.

Ht. Let us adore the Lord of the Universe.

Holy art Thou, Lord of the Air, who has created the Firmament. (Making with the Rose the sign of the Cross in the Air towards the East.)

All give signs. Procession moves on to the South, halts, and all face South.

D. (facing South) Let us adore the Lord of the Universe.

Holy art Thou, Lord of the Fire, wherein Thou hast shown forth the Throne of Thy Glory. (Making with the

Fire the sign of the Cross towards the South.)

All give signs. Procession moves on to the West, halts, and faces West.

Hs. (facing West) Let us adore the Lord of the Universe.

Holy art Thou, Lord of the Waters, whereon Thy Spirit moved at the beginning. (Making with the Cup the sign of the Cross in the Air before him.)

All give sign. Procession passes on to the North. All halt and face North.

S. (facing North) Let us adore the Lord of the Universe.

Holy art Thou, Lord of the Earth, which Thou hast made Thy footstool. (Making with the platter of Salt the sign of the Cross toward the North.)

All give signs. All resume their places and face the usual way.

Hg. Let us adore the Lord of the Universe.

Holy art Thou, Who art in all things, in Whom are all things ;

If I climb up into Heaven, Thou art there ;

If I go down into Hell, Thou art there also ;

If I take the Wings of the Morning and remain in the uttermost parts of the Sea, even there shall Thy hand lead me and Thy right hand shall hold me. If I say

“Peradventure the Darkness shall cover me,” even the Night shall be Light unto Thee. Thine is the Air with its Movement.

Thine is the Fire with its flashing Flame.

Thine is the Water with its Flux and Reflux.

Thine is the Earth with its Eternal Stability.

(Makes the sign of the Cross with Red Lamp.)

All give signs. Ht. goes to Altar and deposits Rose.

Imperator meanwhile assumes the Throne.

Ht. returns to a seat on the immediate left as Past Hiero-phante. Each old Officer now proceeds in turn to Altar and places upon it the ensign he had taken therefrom, returning to places of their grade, not their Thrones, with nothing in their hands : they sit as common members, leaving all offices vacant.

Imperator. By the Power and Authority in me vested, I confer upon you the new Pass Word. It is..... The Officers of this Temple for the ensuing half-year are as follows :--

(Reads list of New Officers.)

New Officers come up in turn and are robed by the Imperator.

Each new Officer in turn passes to the Altar and takes his insignia therefrom, repeating aloud :

By the Pass Word.....I claim my..... S., after claiming his Cup, purifies the Hall and the Members by Water, without a word spoken by the Ht. unless he fails in this duty.

D., after claiming his Censer, consecrates the Hall and the Members by Fire, without unnecessary word from Ht.

#### THE MYSTIC CIRCUMAMBULATION.

This should take place in Silence, but if the Members be unprovided with Rituals, the Ht. may order it as follows: All form in North, K., Hg., Members, Hs., S., D.

Each Member as he passes the Throne repeats the Pass Word aloud.

Ht. Let us invoke the Lord of the Universe.

Lord of the Universe, Blessed be Thy Name unto the Eternal Ages.

Look with favour upon this Order, and grant that its members may at length attain to the true Summum Bonum, the Stone of the Wise, the Perfect Wisdom and the Eternal Light.

To the Glory of Thine Ineffable Name. AMEN.

All salute.

Ht. Frater Kerux, in the Name of the Lord of the Universe,

I command you to declare that the {Vernal/Autumnal} Equinox has returned, and that.....is the Pass Word for the next six months.

K. In the Name of the Lord of the Universe and by command of the V.H.Ht. I declare that the Sun has entered {Aries/Libra}, the Sign of the {Vernal/Autumnal} Equinox, and that the Pass Word for the ensuing half-year will be.....

Ht. Khabs. Pax. In.

Hs. Am. Konx. Extension.  
Hg. Pekht. Om. Light.

## CHAPTER VII.

Remarks on the method of receiving Liber Legis, on the Conditions prevailing at the time of the writing,  
and on certain technical difficulties connected with the Literary form of the Book.\*1\*

Certain very serious questions have arisen with regard to the method by which this Book was obtained. I do not refer to those doubts—real or pretended—which hostility engenders, for all such are dispelled by study of the text ; no forger could have prepared so complex a set of numerical and literal puzzles as to leave himself (a) devoted to the solution for years after, (b) baffled by a simplicity which when disclosed leaves one gasping at its profundity, © enlightened only by progressive initiation, or by “accidental” events apparently disconnected with the Book, which occurred long after its publication, (d) hostile, bewildered, and careless even in the face of independent testimony as to the power and clarity of the Book, and of the fact that by Its light other men have attained the loftiest summits of initiation in a time of the time which history and experience would lead one to expect, and (e) angrily unwilling to proceed with that part of the Work appointed for him which is detailed in Chapter III, even when the course of events on the planet, war, revolution, and the collapse of the social and religious systems of civilization, proved plainly to him that whether he liked it or no, Ra Hoor Khuit was indeed Lord of the Aeon, the Crowned and Conquering Child whose innocence meant no more than inhuman cruelty and wantonly senseless destructiveness as he avenged Isis our mother the Earth and the Heaven for the murder and mutilation of Osiris, Man, her son. The War of 1914-18 and its sequels have proved even to the dullest statesmen, beyond wit of even the most subtly sophisticated theologians to gloze, that death is not an unmixed benefit either to the individual or the community : that force and fire of leaping manhood are more useful to a nation than cringing respectability and emasculate servility; that genius goes with courage, and the sense of shame and guilt with “Defeatism.”

For these reasons and many more I am certain, I the Beast, whose number is Six Hundred and Sixty Six, that this Third Chapter of the Book of the Law is nothing less than the authentic Word, the Word of the Aeon, the Truth about Nature at this time and on this planet. I wrote it, hating it and sneering at it, secretly glad that I could use it to revolt against this Task most terrible that the Gods have thrust remorselessly upon my shoulders, their Cross of burning steel that I must carry even to my Calvary, the place of a skull, there to be eased of its weight only that I be crucified thereon. But, being lifted up, I will draw the whole world unto me ; and men shall worship me the Beast, Six Hundred and Three-score and Six, celebrating to Me their Midnight Mass every time soever when they do that they will, and on Mine altar slaying to Me that victim I most relish, their Selves ; when Love designs and Will executes the Rite whereby (an they know it or not) their God in man is offered to me The Beast, their God, the Rite whose virtue, making their God of their throned Beast, leaves nothing, howso bestial, undivine.

On such lines my own “conversion” to my own “religion” may take place, though as I write these words all but twelve weeks of Sixteen years are well nigh past.\*1\*

II

This long digression is but to explain that I, myself, who issue Liber Legis, am no fanatic partisan. I will obey my orders (III, 42) “Argue not, convert not ;” even though I shirk some others. I shall not deign to answer sceptical enquiries as to the origin of the Book. “Success is your proof.” I, of all men on this Earth reputed mightiest in Magick, by mine enemies more than by my friends, have striven to lose this Book, to forget it, defy it, criticise it, escape it, these nigh sixteen years ; and It holds me to the course It sets, even as the Mountain of Lodestone holds the ship, or Helios by invisible bonds controls his planets; yea, or as BABALON grips between her thighs the Great Wild Beast she straddles !

So much for the sceptics ; put your heads in the Lion’s mouth ; so may you come to certainty, whether I be stuffed with straw !

But, in the text of the Book itself, are thorns for the flesh of the most ardent swain as he buries his face in the roses; some of the ivy that clings about the Thyrse of this Dionysus is Poison Ivy. The question arises, especially on examining the original manuscript in My handwriting: “Who wrote these words ?”

Of course I wrote them, ink on paper, in the material sense; but they are not My words, unless Aiwaz be taken to be no more than my subconscious self, or some part of it : in that case, my conscious self being ignorant of the Truth in the Book and hostile to most of the ethics and philosophy of the Book, Aiwaz is a severely suppressed part of me.\*1\* If so, the theorist must suggest a reason for this explosive yet ceremonially controlled manifestation, and furnish an explanation of the dovetailing of Events in subsequent years with His word written and published. In any case, whatever “Aiwaz” is, “Aiwaz” is an Intelligence possessed of power and knowledge absolutely beyond human experience ; and therefore Aiwaz is a Being worthy, as the current use of the word allows, of the title of a God, yea verily and amen, of a God. Man has no such fact recorded, by proof established in surety beyond cavil of critic, as this Book, to witness the existence of an Intelligence praeterhuman and articulate, purposefully interfering in the philosophy, religion, ethics, economics and politics of the Planet.

The proof of His praeterhuman Nature—call Him a Devil or a God or even an Elemental as you will—is partly external, depending on events and persons without the sphere of Its influence, partly internal, depending on the concealment of (a) certain Truths, some previously known, some not known, but for the most part beyond the scope of my mind at the time of writing, (b) of an harmony of letters and numbers subtle, delicate and exact, and © of Keys to all life’s mysteries, both pertinent to occult science and otherwise, and to all the Locks of Thought ; the concealment of these three galaxies of glory, I say, in a cipher simple and luminous, but yet illegible for over Fourteen years, and translated even then not by me, but by my mysterious Child according to the Foreknowledge written in the Book itself, in terms so complex that the exact fulfilment of the conditions of His birth, which occurred with incredible precision, seemed beyond all possibility, a cipher involving higher mathematics, and a knowledge of the Hebrew, Greek and Arabic Qabalas as well as the True Lost Word of the Freemason, is yet veiled within the

casual silk-stuff of ordinary English words, nay, even in the apparently accidental circumstance of the characters of the haste-harried scrawl of My pen.

Many such cases of double entendre, paranomasia in one language or another, sometimes two at once, numerical-literal puzzles, and even (on one occasion) an illuminating connexion of letters in various lines by a slashing scratch, will be found in the Qabalistic section of the Commentary.\*1\*

### III

As an example of the first method above mentioned, we have, Cap. III, "The fool readeth this Book—and he understandeth it not."

This has a secret reverse-sense, meaning :

The fool (Parzival = Fra. O.I.V.V.I.O.) understandeth it (being a Magister Templi, the Grade attributed to Understanding) not (i.e. to be 'not').

This Parzival, adding to 418, is (in the legend of the Graal) the son of Kamuret, adding to 666, being the son of me The Beast by the Scarlet Woman Hilarion. This was a Name chosen by her when half drunk, as a theft from Theosophical legend, but containing many of our letter-number Keys to the Mysteries ; the number of the petals in the most sacred lotus. It adds to 1001, which also is Seven times Eleven times Thirteen, a series of factors which may be read as The Scarlet Woman's Love by Magick producing Unity, in Hebrew Achad. For 7 is the number of Venus, and the secret seven-lettered Name of my concubine B A B A L O N is written with Seven Sevens, thus:  $77 + 7 + 7 + 77 = 156$ , the number of BABALON.

### 7

418 is the number of the Word of the Magical Formula of this Aeon. (666 is I, The Beast.)

Parzival had also the name Achad as a Neophyte of A.A., and it was Achad whom Hilarion bare to Me. And Achad means Unity, and the letter of Unity is Aleph, the letter of The Fool in the Tarot. Now this Fool invoked the Magical Formula of the Aeon by taking as his Magick, or True, Name one which added also to 418.

He took it for his Name on Entering the Gnosis where is Understanding, and he understood it—this Book—not. That is, he understood that this Book was, so to speak, a vesture or veil upon the idea of "not." In Hebrew "not" is LA, 31, and AL is God, 31, while there is a third 31 still deeper hidden in the double letter ST, which is a graphic glyph of the sun and moon conjoined to look like a foreshortened Phallus, thus—when written in Greek capitals. This S or Sigma is like a phallus, thus, [Greec] , when writ small ; and like a serpent or spermatozoon when writ final, thus, [Greec]. This T or Theta is the point in the circle, or phallus in the kteis, and also the Sun just as C is the Moon, male and female.

But Sigma in Hebrew is Shin, 300, the letter of Fire and of the "Spirit of the Gods" which broods upon the Formless Void in the Beginning, being by shape a triple tongue of flame, and by meaning a tooth, which is the only part of the secret and solid foundation of Man that is manifested normally. Teeth serve him to fight, to crush, to cut, to rend, to bite and grip his prey ; they witness that he is a fierce, dangerous, and carnivorous animal. But they are also the best witness to the mastery of Spirit over Matter, the extreme hardness of their substance being chiselled and polished and covered with a glistening film by Lefe no less easily and

beautifully than it does with more naturally plastic types of substance.

Teeth are displayed when our Secret Self—our Subconscious Ego, whose Magical Image is our individuality expressed in mental and bodily form—our Holy Guardian Angel—comes forth and declares our True Will to our fellows, whether to snarl or to sneer, to smile or to laugh.

Teeth serve us to pronounce the dental letters which in their deepest nature express decision, fortitude, endurance, just as gutturals suggest the breath of Life itself free-flowing, and labials the duplex vibrations of action and reaction. Pronounce T,D,S or N, and you will find them all continuously forcible exhalations whose difference is determined solely by the position of the tongue, the teeth being bared as when a wild beast turns to bay. The sibilant sound of S or Sh is our English word, and also the Hebrew word, Hush, a strongly aspirated S, and suggests the hiss of a snake. Now this hiss is the common sign of recognition between men when one wants to call another's attention without disturbing the silence more than necessary. (Also we have Hist, our Double letter.) This hiss means : "Attention ! A man !" For in all Semitic and some Aryan languages, ISh or a closely similar word means "a man." Say it: you must bare your clenched teeth as in defiance, and breathe harshly out as in excitement.

Hiss ! Sh ! means "Keep silent ! there's danger if you are heard. Attention ! There's a man somewhere, deadly as a snake. Breathe hard ; there's a fight coming."

This Sh is then the forcible subtle creative Spirit of Life, fiery and triplex, continuous, Silence of pure Breath modified into sound by two and thirty obstacles, as the Zero of Empty Space, though it contain all Life, only takes form according (as the Qabalists say) to the two and thirty "Paths" of Number and Letter which obstruct it.

Now the other letter, Theta or Teth, has the value of Nine, which is that of AVB, the Secret Magick of Obeah, and of the Sephira Yesod, which is the seat in man of the sexual function by whose Magick he overcomes even Death, and that in more ways than one, ways that are known to none but the loftiest and most upright Initiates, baptised by the Baptism of Wisdom, and communicants at that Eucharist where the Fragment of the Host in the Chalice becomes whole.\*1\*

This T is the letter of Leo, the Lion, the house of heaven sacred to the Sun. (Thus also we find in it the number 6, whence 666). And Teth means a Serpent, the symbol of the magical Life of the Soul, lord of "the double wand" of life and death. The serpent is royal, hooded, wise, silent save for an hiss when need is to disclose his Will ; he devours his tail---the glyph of Eternity, of Nothingness and of Space ; he moves wavelike, one immaterial essence travelling through crest and trough, as a man's soul through lives and deaths. He straightens out ; he is the Rod that strikes, the Light-radiance of the Sun or the Life radiance of the Phallus.

The sound of T is tenuous and sharply final ; it suggests a spontaneous act sudden and irrevocable, like the snake's bite, the loin's snap, the Sun's stroke, and the Lingam's.

Now in the Tarot the Trump illustrating this letter Sh is and old form of the Stele of Revealing, Nuith with Shu and Seb, the pantacle or magical picture of the old Aeon, as Nuit with Hadit and Ra Hoor Khuit is of the new. The number of this Trump is XX.

It is called the Angel, the messenger from Heaven of the new Word. The Trump giving the picture of T is called Strength. It shows the Scarlet Woman, BABALON, riding (or conjoined with) me The Beast ; and this card is my special card, for I am Baphomet,

“the Lion and the Serpent,” and 666, the “full number” of the Sun.\*1\*

So then, as Sh, XX, shows the Gods of the Book of the Law and T, XI, shows the human beings in that Book, me and my concubine, the two cards illustrate the whole Book in pictorial form.

Now  $XX + XI = XXXI$ , 31, which we needed to put with LA, 31 and AL, 31, that we might have  $31 \times 3 = 93$ , the Word of the Law, THELEMA [in greek], Will, and hhelp, Love which under Will, is the Law. It is also the number of Aiwaz, the Author of the Book, of the Lost Word whose formula does in sober truth “raise Hiram,” and of many another close-woven Word of Truth.

Now then this Two-in-One letter [sun, moon], is the third Key to this Law ; and on the discovery of that fact, after years of constant seeking, what sudden splendours of Truth, sacred as secret, blazed in the midnight of my mind.! Observe now : “this circle squared in its failure is a key also.” Now I knew that in the value of the letters of ALHIM, “the Gods,” the Jews had concealed a not quite correct value of [pi], the ratio of a circle’s circumference to its diameter, to 4 places of decimals : 3.1415 ; nearer would be 3.1416. If I prefix our Key, 31, putting [sun, moon], Set or Satan, before the old Gods, I get 3.141593, [pi] correct to Six places, Six being my own number and that of Horus the Sun. And the whole number of this new Name is 395,\*1\* which on analysis yields and astounding cluster of numerical “mysteries.”

Now for an example of the ‘paronomasia’ or pun. Chapter III, 17---“Ye, even ye, know not this meaning all.” (Note how the peculiar grammar suggests a hidden meaning.) Now YE is in Hebrew Yod He, the man and the woman ; The Beast and BABALON, whom the God was addressing in his verse. Know suggests ‘no’ which gives LA, 31 ; ‘not’ is LA, 31, again, by actual meaning ; and ‘all’ refers to AL, 31, again. (Again, ALL is 61, AIN, “nothing.”)

V

Then we have numerical problems like this. “Six and fifty. Divide, add, multiply and understand.”  $6 \text{ [divided by] } 50$  gives 0.12, a perfect glyph-statement of the metaphysics of the Book.

The external evidence for the Book is accumulating yearly : the incidents connected with the discovery of the true spelling of Aiwaz are alone sufficient to place it beyond all quaver of doubt that I am really in touch with a Being of intelligence and power immensely subtler and greater than aught we can call human.

This has been the One Fundamental Question of Religion. We know of invisible powers, and to spare ! But is there any Intelligence or Individuality (of the same general type as ours) independent of our human brain-structure ? For the first time in history, yes ! Aiwaz has given us proof : the most important gate toward Knowledge swings wide.

I, Aleister Crowley, declare upon my honour as a gentleman that I hold this revelation a million times more important than the discovery of the Wheel, or even of the Laws of Physics or Mathematics. Fire and Tools made Man master of his planet :

Writing developed his mind ; but his Soul was a guess until the Book of the Law proved this.

I, a master of English, was made to take down in three hours, from dictation, sixty-five 8" x 10" pages of words not only strange, but often displeasing to me in themselves

; concealing in cipher propositions unknown to me, majestic and profound ; foretelling events public and private beyond my control, or that of any man.

This Book proves : there is a Person thinking and acting in a praeterhuman manner, either without a body of flesh, or with the power of communicating telepathically with men and inscrutably directing their actions.

## VI

I write this therefore with a sense of responsibility so acute that for the first time in my life I regret my sense of humour and the literary practical jokes which it has caused me to perpetrate. I am glad, though, that care was taken of the MS. itself and of diaries and letters of the period, so that the physical facts are as plain as can be desired.

MY sincerity and seriousness are proved by my life. I have fought this Book and fled it ; I have defiled it and I have suffered for its sake. Present or absent to my mind, it has been my Invisible Ruler. It has overcome me ; year after year extends its invasion of my being. I am the captive of the Crowned and Conquering Child.

The point then arises : How did the Book of the Law come to be written ? The description in The Equinox, I, VII, might well be more detailed ; and I might also elucidate the problem of the apparent changes of speaker, and the occasional lapses from straightforward scribecraft in the MS.

I may observe that I should not have left such obvious grounds for indictment as these had I prepared the MS. to look pretty to a critical eye ; nor should I have left such curious deformities of grammar and syntax, defects of rhythm, and awkwardness of phrase. I should not have printed passages, some rambling and unintelligible, some repugnant to reason by their absurdity, others again by their barbaric ferocity abhorrent to heart. I should not have allowed such jumbles of matter, such abrupt jerks from subject to subject, disorder ravaging reason with disconnected sluttishness. I should not have tolerated the discords, jarred and jagged, of manner, as when a sublime panegyric of Death is followed first by a cipher and then by a prophecy, before, without taking breath, the author leaps to the utmost magnificence of thought both mystical and practical, in language so concise, simple, and lyrical as to bemuse our very amazement. I should not have spelt "Ay" "Aye," or acquiesced in the horror "abstruption."

Compare with this Book my "jokes," where I pretend to edit the MS. of another: "Alice," "Amphora," "Clouds without Water." Observe in each case the technical perfection of the "discovered" or "translated" MS., smooth skilled elaborate art and craft of a Past Master Workman ; observe the carefully detailed tone and style of the prefaces, and the sedulous creation of the personalities of the imaginary author and the imaginary editor.

Note, moreover, with what greedy vanity I claim authorship even of all the other A.A. Books in Class A, though I wrote them inspired beyond all I know to be I. Yet in these Books did Aleister Crowley, the master of English both in prose and in verse, partake insofar as he was That. Compare those Books with the Book of the Law ! They style is simple and sublime ; the imagery is gorgeous and faultless ; the rhythm is subtle and intoxicating ; the theme is interpreted in faultless symphony. There are no errors of grammar, no infelicities of phrase. Each Book is perfect in its kind.

I, daring to snatch credit for these, in that brutal Index to The Equinox Volume One,



dared nowise to lay claim to have touched the Book of the Law, not with my littlest finger-tip.

I, boasting of my many Books ; I, swearing each a masterpiece; I attach the Book of the Law at a dozen points of literature. Even so, with the same breath, I testify, as a Master of English, that I am utterly incapable, even when most inspired, of such English as I find in that Book again and again.

Terse, yet sublime, are these verses of this Book ; subtle yet simple ; matchless for rhythm, direct as a ray of light. Its imagery is gorgeous without decadence. It deals with primary ideas. It announces revolutions in philosophy, religion, ethics, yea, in the whole nature of Man. For this it needs no more than to roll sea-billows solemnly forth, eight words, as 'Every man and every woman is a star,' or it bursts in a mountain torrent of monosyllables as "Do what thou wilt shall be the whole of the Law."

Niuth cries : "I love you," like a lover ; when even John reached only to the cold impersonal proposition "God is love." She woos like a mistress ; whispers "To me !" in every ear ; Jesus, with needless verb, appeals vehemently to them "that labour and are heavy laden." Yet he can promise in the present, says: "I give unimaginable joys on earth," making life worth while ; "certainty, not faith, while in life, upon death," the electric light Knowledge for the churchyard corpse-candle Faith, making life fear-free, and death itself worth while: "peace unutterable, rest, ecstasy," making mind and body at ease that soul may be free to transcend them when it will.

I have never written such English ; nor could I ever, that well I know. Shakespeare could not have written it: still less could Keats, Shelley, Swift, Sterne or even Wordsworth. Only in the Books of Job and Ecclesiastes, in the work of Blake, or possibly in that of Poe, is there any approach to such succinct depth of thought in such musical simplicity of form, unless it be in Greek and Latin poets. Nor Poe nor Blake could have sustained their effort as does this our Book of the Law ; and the Hebrews used tricks of verse, mechanical props to support them.

How then---back once more to the Path !---how then did it come to be written ?

## VIII

I shall make what I may call an inventory of the furniture of the Temple, the circumstances of the case. I shall describe the conditions of the phenomenon as if it were any other unexplained event in Nature.

### I. The time.

Chapter I was written between Noon and 1 p.m. on April 8, 1904.

Chapter II between Noon and 1 p.m. on April 9, 1904.

Chapter III between Noon and 1 p.m. on April 10, 1904.

The writing began exactly on the stroke of the hour, and ended exactly an hour later ; it was hurried through, with no pauses of any kind.

### 2. The place.

The city was Cairo.

The street, or rather streets, I do not remember. There is a 'Place' where four or five streets intersect ; it is near the Boulak Museum, but a fairly long way from Shepherd's. The quarter is fashionable European. The house occupied a corner. I do not remember its orientation ; but, as appears from the instructions for

invoking Horus, one window of the temple opened to the East or North. The apartment was of several rooms on the ground floor, well furnished in the Anglo-Egyptian style. It was let by a firm named Congdon & Co. The room was a drawing-room cleared of fragile obstacles, but not otherwise prepared to serve as a temple. It had double doors, opening on to the corridor to the North and a door to the East leading to another room, the dining-room, I think. It had two windows opening on the Place, to the South, and a writing table against the wall between them.

### 3. The people.

A. Myself, age 28 ½. In good health, fond of out-door sports, especially mountaineering and big-game shooting. An Adept Major of the A.A. but weary of mysticism and dissatisfied with Magick. A rationalist, Buddhist, agnostic, anti-clerical, anti-moral, Tory and Jacobite. A chess-player, first-class amateur, able to play three games simultaneously blindfold. A reading and writing addict. Education : private governess and tutors, preliminary school Habershon's at St. Leonards, Sussex, private tutors, private school 51 Bateman St., Cambridge, private tutors, Yarrow's School, Streatham, near London. Malvern College, Tonbridge School, private tutors, Eastbourne College, King's College, London, Trinity College, Cambridge.

Morality---Sexually powerful and passionate. Strongly male to women ; free from any similar impulse toward my own sex. My passion for women very unselfish ; the main motive to give them pleasure. Hence, intense ambition to understand the feminine nature ; for this purpose, to identify myself with their feelings, and to use all means appropriate. Imaginative, subtle, insatiable ; the whole business a mere clumsy attempt to quench the thirst of the soul. This thirst has indeed been my one paramount Lord, directing all my acts without allowing any other considerations soever to affect it in the least.

Strictly temperate as to drink, had never once been even near intoxication. Light wine my only form of alcohol.

Sense of justice and equity so sensitive, well-balanced and compelling as to be almost an obsession.

Generous, unless suspicious that I was being fleeced : "penny wise and pound foolish." Spendthrift, careless, not a gambler because I valued winning at games of skill, which flattered my vanity.

Kind, gentle, affectionate, selfish, conceited, reckless and cautious by turns.

Incapable of bearing a grudge, even for the gravest insults and injuries ; yet enjoying to inflict pain for its own sake. Can attack an unsuspecting stranger, and torture him cruelly for years, without feeling the slightest animosity toward him. Fond of animals and children, who return my love, almost always. Consider abortion the most shameful form of murder, and loathe the social codes which encourage it.

Hated and despised my mother and her family ; loved and respected my father and his.

Critical events in my life.

First travelled outside England, 1883.

Father died March 5, 1887.

Albuminuria stopped my schooling, 1890-92.

First sexual act, probably 1889.

Ditto with a woman March, 1891 (Torquay—a theatre girl).

First serious mountain-climbing, in Skye, 1892. (The “Pinnacle Ridge” of Sgurr-nan-Gillean.)

First Alpine climb, 1894.

Admitted to the Military Order of the Temple midnight, December 31, 1896.

Admitted to permanent office in the Temple midnight, December 31, 1897.

Bought Boleskine, 1899.

First Mexican climb, 1900.

First Big game, 1901.

First Himalayan climb, 1902. (Chogo Ri, or “K2” expedition.)

Married at Dingwall, Scotland, August 12, 1903.

Honeymoon at Boleskine, thence to London, Paris, Naples, Egypt, Ceylon, and back to Egypt, Helwan and then Cairo early in 1904.

My “occult” career.

Parents Plymouth Brethren, exclusive.

Father a real P.B. and therefore tolerant to his son.

Mother only became P.B. to please him, perhaps to catch him, and so pedantically fanatical.

After his death I was tortured with insensate persistency, till I said : Evil, be thou my good ! I practised wickedness furtively as a magical formula, even when it was distasteful ; e.g. I would sneak into a church\*1\*---a place my mother would not enter at the funeral service of her best-loved sister.

Revolted openly when puberty gave me a moral sense.

Hunted new “Sins” till October, ‘97, when one of them turned to bay, and helped me to experience the “Trance of Sorrow.” (Perception of the Impermanence of even the greatest human endeavour.) I invoked assistance, Easter, ‘98.

Initiated in the Hermetic Order of the Golden Dawn, November 18, ‘98.

Began to perform the Abramelin Operation, 1899.

Initiated in the Order R.R. et A.C., January, 1909.

Made a 33<degree> Freemason, 1900. Began Yoga practices, 1900.

Obtained first Dhyana, October 1, 1901.

Abandoned all serious occult work of every sort, October 3, 1901, and continued in this course of action till July, 1903, when I tried vainly to force myself to become a Buddhist Hermit Highland Laird.

Marriage was an uninterrupted sexual debauch up to the time of the writing of the Book of the Law.

B. Rose Edith Kelly.

Born 1874 (July 23). About ‘95 married one Major Skerrett, R.A.M.C., and lived with him some two years in South Africa. He died in ‘97.

She indulged in a few feeble-executed intrigues till August 12, 1903, when she became my wife, becoming pregnant with a girl born July 28, 1904. Health, admirable robust at all points; she was both active and enduring, as our travels in Ceylon and across China prove. Figure perfect, neither big nor little, face pretty without being petty ; she only missed Beauty by lacking Goethe’s

“touch of the bizarre.” Personality intensely powerful and magnevit, intellect absent but mind adaptable to that of any companion, so that she could always say the right

nothing.

Charm, grace, vitality, vivacity, tact, manners, all inexpressible fascinating.

From her mother she inherited dipsomania, as bad a case for stealth, cunning, falsehood, treachery, and hypocrisy as the specialist I consulted had ever known. This was, however, latent during the satisfaction of sexuality,\*1\* which ousted all else in her life, as it did in mine.

Education strictly social and domestic ; she did not even know schoolgirl French. She had read nothing, not so much as novels. She was a miracle of perfection as Poetic Ideal, Mistress, Wife, Mother, House-president, Nurse Pal and Comrade.

C. Our head servant, Hassan or Hamid, I forget which.

A tall, dignified, handsome athlete of about 30. Spoke good English and ran the household well ; always there and never in the way.

I suppose I hardly ever saw the servants under his authority: I do not even know how many there were.

D. Lieut.-Col. Somebody, beginning, I think, with a B, married, middle-aged, with manners like the Rules of a Prison. I cannot remember that I ever saw him ; but the apartment was sublet to me by him.

E. Brugsch Bey of the Boulak Museum dined with us once to discuss the Stele in his charge, and to arrange for its "abstraction." His French assistant curator, who translated the hieroglyphs on the Stele for us.

A Mr. Bach, owner of the "Egyptian News," an hotel, a hunk of railway, &c., &c., dined once.

Otherwise we knew nobody in Cairo except natives, occasionally hobnobbed with a General Dickson, who had accepted Islam, carpet merchant, pimps, jewellers, and such small deer. Contradictory hints in one of my diaries were inserted deliberately to mislead, for some sill no-reason unconnected with Magick.\*1\*

4. The events leading up to the Writing of the Book. I summarize them from Eqx. I, VII.

March 16. Tried to shew the Sylphs to Rose.\*1\* She was in a dazed state, stupid, possibly drunk ; possibly hysterical from pregnancy. She could see nothing, but could hear. She was fiercely excited at the messages, and passionately insistent that I should take them seriously.

I was annoyed at her irrelevance, and her infliction of nonsense upon me.

She had never been in any state even remotely resembling this, though I had made the same invocation (in full) in the King's chamber for the Great Pyramid during the night which we spent there in the previous autumn.

March 17. More apparently nonsensical messages, this time spontaneous. I invoke Thoth, probably as in Liber LXIV, and presumably to clear up the muddle.

March 18. Thoth evidently got clear through to her ; for she discovers that Horus is addressing me through her, and identifies Him by a method utterly excluding chance or coincidence, and involving knowledge which only I possessed, some of it arbitrary, so that she or her informant must have been able to read my mind as well as if I had spoken it.

Then she, challenged to point out His image, passes by many such to fix on the one in the Stele. The cross-examination must have taken place between March 20 and 23.

March 20. Success in my invocation of Horus, by “breaking all the rules” at her command. This success convinced me magically, and encouraged me to test her as above mentioned. I should certainly have referred to the Stel in my ritual had I seen it before this date. I should fix Monday, March 21, for the Visit of Boulak.

Between March 23 and April 8 the Hieroglyphs on the Stele were evidently translated by the assistant-curator at Boulak, into either French or English—I am almost sure it was French—and versified (as now printed) by me.

Between these dates, too, my wife must have told me that her informant was not Horus, or Ra Hoor Khuit, but a messenger from Him, named Aiwass.

I thought that she might have faked this name from constantly hearing “Aiwa,” the word for “Yes” in Arabic. She could not have invented a name of this kind, though ; her next best was to find a phrase like “balmy puppy” of a friend, or corrupt a name like Neuberg into an obscene insult.

The silence of my diaries seems to prove that she gave me nothing more of importance. I was working out the Magical problem presented to me by the events of March 16-21. Any questions that I asked her were either unanswered, or answered by a Being whose mind was so different from mine that we failed to converse. All my wife obtained from Him was to command me to do things magically absurd. He would not play my game : I must play His.

April 7. Not later than this date was I ordered to enter the “temple” exactly at noon on the three days following, and write down what I heard during one hour, nor more nor less. I imagine that some preparations were made, possibly some bull’s blood burned for incense, or order taken about details of dress or diet ; I remember nothing at all, one way or the other. Bull’s blood was burnt some time in this sojourn in Cairo ; but I forget why or when. I think it was used at the “Invocation of the Sylphs.”

##### 5. The actual writing.

The three days were precisely similar, save that on the last day I became nervous lest I should fail to hear the Voice of Aiwass. They may then be described together.

I went into the “temple” a minute early, so as to shut the door and sit down on the stroke of Noon.

On my table were my pen—a Swan Fountain—and supplies of Quarto typewriting paper, 8” x 10”.

I never looked round in the room at any time.

The Voice of Aiwass came apparently from over my left shoulder, from the furthest corner of the room. It seemed to echo itself in my physical heart in a very strange manner, hard to describe. I have noticed a similar phenomenon when I have been waiting for a message fraught with great hope or dread. The voice was passionately poured, as if Aiwass were alert about the time-limit. I wrote 65 pages of this present essay (at about my usual rate of composition) in about 10 ½ hours as against the 3 hours of the 65 pages of the Book of the Law. I was pushed hard to keep the pace ; the MS. shows it clearly enough.

The voice was of deep timbre, musical and expressive, its tones solemn, voluptuous, tender, fierce or aught else as suited the moods of the message. Not bass—perhaps a rich tenor or baritone.

The English was free of either native or foreign accent, perfectly pure of local or caste mannerisms, thus startling and even uncanny at first hearing.\*1\*

I had a strong impression\*1\* that the speaker was actually in the corner where he seemed to be, in a body of "fine matter," transparent as a veil of gauze, or a cloud of incense-smoke. He seemed to be a tall, dark man in his thirties, well-knit, active and strong, with the face of a savage king, and eyes veiled lest their gaze should destroy what they saw. The dress was not Arab; it suggested Assyria or Persia, but very vaguely. I took little note of it, for to me at that time Aiwass and an "angel" such as I had often seen in visions, a being purely astral.

I now incline to believe that Aiwass is not only the God or Demon or Devil once held holy in Sumer, and mine own Guradian Angel, but also a man as I am, insofar as He uses a human body to make His magical link with Mankind, whom He loves, and that He is thus and Ipsissimus, the Head of the A.A. Even I can do, in a much feebler way, this Work of being a God and a Beast, &c., &c., all at the same time, with equal fullness of life.\*2\*

#### 6. The Editing of the Book.

"Change not so much as the style of a letter" in the text saved me from Crowley-fying the wholde Book, and spoiling everything.

The MS. shows what has been done, and why, as follows:

A. On page 6 Aiwaz instructs me to "write this (what he had just said) in whiter words," for my mind revelled at His phrase. He added at once "But go forth on," i.e., with His utterance, leaving the emendation until later.

B. On page 19 I failed to hear a sentence, and (later on) the Scarlet Woman, invoking Aiwass, wrote in the missing words. (How ? She was not in the room at the time, and heard nothing.)

C. Page 20 of Cap. III, I got a phrase indistinctly, and she put it in, as for "B."

D. The versified paraphrase of the hieroglyphs on the Stele being ready, Aiwaz allowed me to insert these later, so as to save time.

These four apart, the MS. is exactly as it was written on those three days. The Critical Recension will explain theses points as they occur.

The problem of the literary form of this Book is astonishingly complex; but the internal evidence of the sense is usually sufficient of make it clear, on inspection, as to who is speaking and who is being addressed.

There was, however, no actual voice audible save that of Aiwaz. Even my own remarks made silently were incorporated by him audibly, wherever such occur.

#### Chapter I

Verse I. Nuit is the speaker. She invokes her lover and then begins to give a title to her speech in the end of verse I--20.

In verses 3 and 4, she begins her discourse. So far her remarks have been addressed to no one in particular.

Verse 4 startled my intelligence into revolt.

In verse 5 she explains that she is speaking, and appeals to me personally to help her to unveil by taking down her message.

In verse 6 she claims me for her chosen, and I think that I then became afraid lest I should be expected to do too much. She answers this fear in verse 7 by introducing Aiwaz as the actual speaker in articulate human accents on her behalf.

In verse 8 the oration continues, and we now see that it is addressed to mankind in general. This continues till verse 13.

Verse 14 is from the Stele. It seems to have been written in by me as a kind of appreciation of what she had just said.

Verse 15 emphasizes that it is mankind in general that is addressed; for the Beast is spoken of in the third person, though his was the only human ear to hear the words.

Verses 18--19 seem to be almost in the nature of a quotation from some hymn. It is not quite natural for her to address herself as she appears to do in verse 19.

Verse 26. The question "Who am I and what shall be the sign?" is my own conscious thought. In the previous verses I have been called to an exalted mission, and I naturally feel nervous. This thought is then entered in the record by Aiwaz as if it were a story that he was telling ; and he develops this story after her answer, in order to bring back the thread of the chapter to the numerical mysteries of Nuith begun in verses 24-

25, and now continued in verse 28.

Another doubt must have arisen in my mind at verse 30 ; and this doubt is interpreted and explained of me personally in verse 31.

The address to mankind is resumed in verse 32, and Nuith emphasizes the point of verse 30 which has caused me to doubt. She confirms this with an oath, and I was convinced. I thought of myself, " in this case let us have written instructions as to the technique," and Aiwaz again makes a story out of my request as in verse 26.

In verse 35 it seems that she is addressing me personally, but in verse 36 she speaks of me in the third person.

Verse 40. The word "us" is very puzzling. It apparently means "All those who have accepted the Law whose word is Thelema." Among these she includes herself.

There is now no difficulty for a long while. It is a general address dealing with various subjects, to the end of verse 52.

From verses 53-56 we have a strictly personal address to me.

In verse 57 Nuith resumes her general exhortation. And I am spoken of once more in the third person.

Verse 61. The word "Thou" is not a personal address. It means any single person, as opposed to a company. The "Ye" in the third sentence indicates the proper conduct for worshippers as a body. The "you," in sentence 4, of course applies to a single person ; but the plural form suggests that it is a matter of public worship as opposed to the invocation in the desert of the first sentence of this verse.

There is no further difficulty in this chapter.

Verse 66 is the statement of Aiwaz that the words of verse 65, which were spoken diminishing down to pianissimo, indicated the withdrawal of the goddess.

## CHAPTER II

Hadith himself is evidently the speaker from the start. The remarks are general. In verse 5 I am spoken of in the third person.

After verse 9 he notices my vehement objections to writing statements to which my conscious self was obstinately opposed.

Verse 10, addressed to me notes that fact ; and in verse 11 he declares that he is my master, and that the reason for this is that he is my secret self, as explained in verses

12-13.

The interruption seems to have added excitement to the discourse, for verse 14 is violent.

Verses 15 & 16 offer a riddle, while verse 17 is a sort of parody of poetry.

Verse 18 continues his attack on my conscious mind. In verses 15-18 the style is complicated, brutal, sneering and jeering. I feel the whole passage as a contemptuous beating down of the resistance of my mind.

In verse 19 he returns to the exalted style with which he began until I interfered.

The passage seems addressed to what he calls his chosen or his people, though it is not explained exactly what he means by the words.

This passage from verse 19 to verse 52 is of sustained and matchless eloquence.

I must have objected to something in verse 52, for verse 53 is directed to encourage me personally as to having transmitted this message.

Verse 54 deals with another point as to the intelligibility of the message.

Verse 55 instructed me to obtain the English Qabalah ; it made me incredulous, as the task seemed an impossible one, and probably his perception of this criticism inspired verse 56, though "ye mockers" applies evidently to my enemies, referred to in verse 54.

Verse 57 brings us back to the subject begun in verse 21. It is a quotation from the Apocalypse verbatim, and is probably suggested by the matter of verse 56.

There is no real change in the essence of anything, however its combinations vary.

Verses 58-60 conclude the passage.

Verse 61. The address is now strictly personal. During all this time Hadith had been breaking down my resistance with his violently expresses and varied phrases. As a result of this, I attained to the trance described in these verses from 61-68.

Verse 69 is the return to consciousness of myself. It was a sort of gasping question as a man coming out of Ether might ask "Where am I ?" I think that this is the one passage in the whole book which was not spoken by Aiwaz ; and I ought to say that these verses 63-68 were written without conscious hearing at all.

Verse 70 does not deign to reply to my questions, but points out the way to manage life. This continues until verse 74, and seems to be addressed not to me personally but to any man, despite the use of the word "Thou."

Verse 75 abruptly changes the subject, interpolating the riddle of verse 76 with its prophecy. This verse is addressed to me personally, and continues to the end of verse 78 to mingle lyrical eloquence with literal and numerical puzzles.

Verse 79 is the statement of Aiwaz that the end of the chapter has come. To this he adds his personal compliment to myself.

### Chapter III

Verse 1 appears to complete the triangle begun by the first verses of the two previous chapters. It is a simple statement involving no particular speaker or hearer. The omission of the "I" in the name of God appears to have alarmed me, and in verse 2 Aiwaz offers a hurried explanation in a somewhat excited manner, and invokes Ra-Hoor-Khuit.

Verse 3 is spoken by Ra-Hoor-Khuit. "Them" evidently refers to some undescribed enemies, and "ye" to those who accept his formula. This passage



ends with verse 9. Verse 10 and verse 11 are addressed to me personally and the Scarlet Woman, as shown in the continuation of his passage which seems to end with verse 33, though it is left rather vague at times as to whether the Beast, or the Beast and his concubine, or the adherents of Horus, generally, are exhorted.

Verse 34 is a kind of poetical peroration, and is not addressed in particular to anybody. It is a statement of events to come.

Verse 35 states simply that section one of this chapter is completed.

I seem to have become enthusiastic, for there is a kind of interlude reported by Aiwaz of my song of adoration translated from the Stele; the incident parallels that of chapter I, verse 26, &c.

It is to be noted that the translations from the Stele in verses 37-38 were no more than instantaneous thoughts to be inserted afterwards.

Verse 38 begins with my address to the God in the first sentence, while in the second is his reply to me. He then refers to the hieroglyphs of the Stele, and bids me quote my paraphrases. This order was given by a species of wordless gesture, not visible or audible, but sensible in some occult manner.

Verses 39-42 are instructions for me personally.

Verses 43-45 indicate the proper course of conduct for the Scarlet Woman.

Verse 46 is again more general—a sort of address to soldiers before battle.

Verse 47 is again mostly personal instruction, mixed up with prophecies, proof of the praeterhuman origin of the Book, and other matters.

I observe that this instruction, taken with those not to change “so much as a style of a letter,” etc., imply that my pen was under the physical control of Aiwaz; for this dictation did not include directions as to the use of capitals, and the occasional misspellings are most assuredly not mine!

Verse 48 impatiently dismisses such practical matters as a nuisance.

Verses 49-59 contain a series of declarations of war; and there is no further difficulty as to the speaker or hearer to the end of the chapter, although the subject changes repeatedly in an incomprehensible manner. Only verse 75 do we find a peroration on the whole book, presumably by Aiwaz, ending by his formula of withdrawal.

I conclude by laying down the principles of Exegesis on which I have based my comment.\*1\*

1. It is “my scribe Ankh-af-na-khonsu” (CCXX, I, 36) who “shall comment” on “this book” “by the wisdom of Ra-Hoor-Khuit”; that is, Aleister Crowley shall write the Comment from the point of view of the manifested positive Lord of the Aeon, in plain terms of the finite, and not those of the infinite.

2. “Hadit burning in thy heart shall make swift and secure thy pen” (CCXX, III, 40). My own inspiration, not any alien advice or intellectual consideration, is to be the energizing force of this work.

3. Where the text is simple straightforward English, I shall not seek, or allow, and interpretation at variance with it.

I may admit a Qabalistic or cryptographic secondary meaning when such confirms, amplifies, deepens, intensifies, or clarifies the obvious common-sense significance; but only if it be part of the general plan of the “latent light,” and self-proven by abundant

witness.

For example: "To me !" (I, 65) is to be taken primarily in its obvious sense as the Call of Nuith to us Her stars.

The transliteration "TO MH" may be admitted as the "signature" of Nuith, identifying Her as the speaker; because these Greek Words mean "The Not," which is Her Name.

This Gematria of TO MH may be admitted as further confirmation, because their number 418 is elsewhere manifested as that of the Aeon.

But TO MH is not to be taken as negating the previous verses, or 418 as indicating the formula of approach to Her, although in point of fact it is so, being the Rubrick of the Great Work. I refuse to consider mere appropriateness as conferring title to authority, and to read my own personal theories into the Book. I insist that all interpretation shall be incontestably authentic, neither less, more, nor other than was meant is the Mind of Aiwaz.

4. I lay claim to be the sole authority competent to decide disputed points with regard to the Book of the Law, seeing that its Author, Aiwaz, is none other than mine own Holy Guardian Angel, to Whose Knowledge and Conversation I have attained, so that I have exclusive access to Him. I have duly referred every difficulty to Him directly, and received His answer; my award is therefore absolute without appeal.

5. The verse, II, 47, "one cometh after him, whence I say not, who shall discover the key of it all," has been fulfilled by "one" Achad is not said to extend beyond this single exploit; Achad is nowhere indicated as appointed or even authorized to relieve The Beast of His task of the Comment. Achad has proved himself,\*1\* and proved the Book, by his own achievement; and this shall suffice.

6. Wherever

a. The words of the Text are obscure in themselves; where

b. The expression is strained ; where

c. The Syntax,

d. Grammar,

e. Spelling, or

f. The use of capital letters present peculiarities ;where

g. Non-English words occur ; where the style suggests

h. Paronomasia,

i. Ambiguity, or

j. Obliquity ; or where

k. A problem is explicitly declared to exist; in all such cases I shall seek for a meaning hidden by means of Qabalistic correspondences, cryptography, or literary subtleties. I shall admit no solution which is not at once simple, striking, consonant with the general plan of the Book ; and not only adequate but necessary.

Examples:

i I, 4. Here the obvious sense of the text is non-sense ; it therefore needs intimate analysis.

ii II, 17, line 4. The natural order of the words is distorted by placing "not" before "know me"; it is proper to ask what object is attained by this peculiarity of phrasing.

iii I, 13. The text as it stands is unintelligible; it calls attention to itself ; a meaning must be found which will not only justify the apparent error, but prove the necessity of

employing that and no other expression.

iv II, 76. "to be me" for "to be I." The unusual grammar invites enquiry ; it suggests that "me" is a concealed name, perhaps MH, "Not," Nuith, since to be Nuith is the satisfaction of the formula of the Speaker, Hadith.

v III, I. The omission of the "i" in "Khuit" is indicative that some concealed doctrine is based upon the variant.

vi II, 27. The spelling of "Because" with a capital B suggests that it may be a proper name, and possibly that its Greek or Hebrew equivalent may identify the idea Qabalistically with some enemy of our Hier-archy ; also that such word may demand a capital value for its initial.

vii III, II. "Abstruction" suggests that an idea other- wise inexpressible is conveyed in this manner.

Paraphrase is here inadmissible as a sufficient in-terpretation; there must be a correspondence in the

actual structure of the word with its etymologically  
· deduced meaning.

viii III, 74. The words "sun" and "son" are evidently chosen for the identity of their sound-value; the

inelegance of the phrase therefore insists on some such adequate justification as the existence of a

hidden treasure of meaning.

ix III, 73. The ambiguity of the instruction warrants supposition that the words must somehow contain a cryptographic formula for so arranging the sheets of the MS. that an Arcanum becomes manifest.

x I, 26. The apparent evasion of a direct reply in "Thou knowest !" suggests that the words conceal a

precise answer more convincing in cipher than their openly-expressed equivalent could be.

xi II, I5. The text explicitly invites Qabalistic analysis. The Comment must be consistent with itself at all points; it must exhibit the Book of the Law as of absolute authority on all possible questions proper to Mankind, as offering the perfect solution of all problems philosophical and practical without exception.

8. The Comment must prove beyond possibility of error that the Book of the Law,

a. Bears witness in itself to the authorship of Aiwaz, an Intelligence independent of incarnation ; and

b. Is warranted worthy of its claim to credence by the evidence of external events.

For example, the first proposition is proved by the cryptography connected with 3I, 93, 4I8, 666,[pi], etc.; and the second by the concurrence of circumstance with various statements in the text such that the categories of time and causality forbid all explanations which excluded its own postulates, while the law of probabilities makes coincidence inconceivable as an evasion of the issue.

9. The Comment must be expressed in terms intelligible to the minds of men of average education, and independent of abstruse technicalities.

10. The Comment must be pertinent to the problems of our own times, and present the principles of the Law in a manner susceptible of present practical

application. It must satisfy all types of intelligence, neither revolting to rational, scientific, mathematical, and philosophical thinkers, nor repugnant to religious and romantic temperaments.

II. The Comment must appeal on behalf of the Law to the authority of Experience. It must make Success the proof of the Truth of the Book of the Law at every point of contact with Reality.

The Word of Aiwaz must put forth a perfect presentation of the Universe as Necessary, Intelligible, Self-subsistent, as Integral, Absolute, and Immanent. It must satisfy all intuitions, explain all enigmas, and compose all conflicts. It must reveal Reality, reconcile Reason with Relativity; and, resolving not only all antinomies in the Absolute, but all antipathies in the appreciation of Aptness, assure the acquiescence of every faculty of man in the perfection of its plenary propriety.

Releasing us from every restriction upon Right, the Word of Aiwaz must extend its empire by enlisting the allegiance of every man and every woman that puts its truth to the test.

On these principles, to the pitch of my power, will I the Beast 666, who received the Book of the Law from the Mouth of mine Angel Aiwaz, make my comment thereon ; being armed with the word : "But the work of the comment ?

That is easy ; and Hadit in thy heart shall make swift and secure thy pen."

Editorial Note to this Chapter.

The reader is now in full possession of the account of "how thou didst come hither". The student who wishes to act intelligently will be at pains to make himself thoroughly acquainted at the outset with the whole of the external circumstances connected with the Writing of the Book, whether they are of biographical or other importance. He should thus be able to approach the Book with his mind prepared to apprehend the unique character of their contents in respect of its true Authorship, the peculiarities of its methods of communicating Thought, and the nature of its claim to be the Canon of Truth, the Key of Progress, and the Arbiter of Conduct. He will be able to form his own judgment upon it, only insofar as he is fixed in the proper Point-of-View; the sole question for him is to decide whether it is or is not that which it claims to be, the New Law in the same sense as the Vedas, the Pentateuch, the Tao Teh King, and Qu'ran are Laws, but with the added Authority of Verbal, Literal, and Graphic inspiration established and counter-checked by internal evidence with the impeccable precision of a mathematical demonstration. If it be that, it is an unique document, valid absolutely within the terms of its self-contained thesis, incomparably more valuable than any other Transcript of Thought which we possess.

If it be not wholly that, it is a worthless curiosity of literature; worse, it is and appalling proof that no kind or degree of evidence soever is sufficient to establish any possible proposition, since the closest concatenation of circumstances may be no more than the jetsam of chance, and the most comprehensive plans of purpose a puerile pantomime. To reject this Book is to make Reason itself ridiculous and the Law of Probabilities a caprice. In its fall it shatters the structure of Science, and buries

the whole hope of man's heart in the rubble, throwing upon its heaps the sceptic, blinded, crippled, and gone melancholy mad.

The reader must face the problem squarely; half-measures will not avail. If there be ought he recognize as transcendental Truth, he cannot admit the possibility that the Speaker, taking such pains to prove Himself and His Word, should yet incorporate Falsehood in the same elaborate engines. If the Book be but a monument of a mortal's madness, he must tremble that such power and cunning may be the accomplices of insane and criminal archanarchs.

But if he know the Book to be justified of Itself, It shall be justified also of Its children; and he will glow with gladness in his heart as he reads the sixty-third to the sixty-seventh verses of Its chapter, and gain his first glimpse of Who he himself is in truth, and to what fulfilment of Himself It is of virtue to bring Him.

## CHAPTER VIII

### Summary of the Case.

In this revelation is the basis of the future Aeon. Within the memory of man we have had the Pagan period, the worship of Nature, of Isis, of the Mother, of the Past; the Christian period, the worship of Man, of Osiris, of the Present. The first period is simple, quiet, easy, and pleasant; the material ignores the spiritual; the second is of suffering and death: the spiritual strives to ignore the material. Christianity and all cognate religions worship death, glorify suffering, deify corpses. The new Aeon is the worship of the spiritual made one with the material, of Horus, of the Child, of the Future.

Isis was Liberty ; Osiris, bondage ; but the new Liberty is that of Horus. Osiris conquered her because she did not understand him. Horus avenges both his Father and his Mother. This child Horus is a twin, two in one. Horus and Harpocrates are one, and they are also one with Set or Apophis, the destroyer of Osiris. It is by the destruction of the principle of death that they are born. The establishment of this new Aeon, this new fundamental principle, is the great work now to be accomplished in the world.

FRATER PERDURABO, to whom this revelation was made with so many signs and wonders, was himself unconvinced. He struggled against it for years. Not until the completion of His own initiation at the end of 1909 did he understand how perfectly he was bound to carry out this work.\*1\* Again and again He turned away from it, took it up for a few days or hours, then laid it aside. He even attempted to destroy its value, to nullify the result. Again and again the unsleeping might of the Watchers drove Him back to the work; and it was at the very moment when He thought Himself to have escaped that He found Himself fixed for ever with no possibility of again turning aside for the fraction of second from the Path.

The history of this must one day be told by a more vivid voice. Properly considered, it is a history of continuous miracle. Enough if it is now said that in this Law lies the whole future: it is the Law of Liberty, and those who refuse it proclaim themselves slaves, and as slaves shall they be chained and flogged. It is the Law of Love, and those who refuse it declare themselves to be the children of hate,

and their hate shall return upon them and consume them with its unending tortures. It is the Law of Life, and those who refuse it shall be subject to death; and death shall catch them unawares. Even their life shall be a living death. It is the Law of Light, and those who refuse it thereby make themselves dark for ever.

Do what thou wilt shall be the whole of the Law! Refuse this, and fall under the curse of destiny. Divide will against itself, the result is impotence and strife, strife-in-vain. The Law condemns no man. Accept the Law, and everything is lawful.

Refuse the Law, you put yourself beyond its pale. It is the Law that Jesus Christ, or rather the Gnostic tradition of which the Christ-legend is a degradation, attempted to teach; but nearly every word he\*1\* said was mininterpreted and garbled by his enemies, particularly by those who called themselves his disciples. In any case the Aeon was not ready for a Law of Freedom. Of all his followers only St. Augustine appears to have got even a glimmer of what he meant.

A further attempt to teach this law was made through Sir Edward Kelly at the end of the sixteenth century. The bondage of orthodoxy prevented his words from being heard, or understood. In many other ways has the spirit of truth striven with man, and partial shadows of this truth have been the greatest allies of science and philosophy. Only now has success been attained. A perfect vehicle was found, and the message enshrined in a jewelled casket; that is to say, in a book with the injunction "Change not as much as the style of a letter." This book is reproduced in facsimile, in order that there shall be no possibility of corrupting it. Here, then, we have an absolutely fixed and definite standpoint for the foundation of an universal religion.

We have the Key to the resolution of all human problems, both philosophical and practical. If we have seemed to labour at proof, our love must be the excuse for our infirmity ; for we know well that which is written in the Book:

"Success is your proof."

We ask no more than one witness ; and we call upon Time to take the Oath, and testify to the Truth of our plea.

## FOOTNOTES

### PAGE 41

1) In the Book of the Law we find in the 3rd chapter and the 39th to the 41st verse an instruction to issue a book to say how this Revelation was obtained, with certain details with regard to the style in which it is to be done.

It has hitherto been impossible to comply with this injunction, although an attempt was made in "The Temple of Solomon the King". We now proceed to do so; the subject divides itself into Eight Chapters.----[Ed.]

### PAGE 43

1) This curious trait may perhaps be evidence of his poetical feeling, his passion for

the bizarre and mysterious, or even of his aptitude for the Hebrew Qabalah. It may also be interpreted as a clue to his magical ancestry.

2) The first man to beat him was H. E. Atkins, British Chess Champion (Amateur) for many years. PAGE 45

1) Swinburne similarly refused to be examined in Classics at Oxford on the ground that he knew more than the examiners. 2) In Chess also he has beaten many International Masters, and ranks on the Continent as a Minor Master himself. But he cannot be relied upon to win against a second-rate player in a Club Match.

PAGE 47

1) Written in 1920 e.v.: these records may no longer stand.

PAGE 52

1) See Part I of Book 4 for a description of this, and an explanation of the difficulty of the task, even in the case of one whose powers of concentrated attention, in the ordinary sense of the phrase, are highly developed.

2) He is the author of commentaries on the Gospels of Matthew and John, which he explains as containing many of the aphorisms of Yoga.

PAGE 53

1) See Part I of Book 4 for full descriptions, and Equinox for some of FRATER PERDURABO'S records of these practices.

PAGE 54

1) See Part I of Book 4, and Equinox Vol. I, No. IV.

2) An account of this journey is given by Dr. Jacot-Guillarmod: "Six mois dans l'Himalaya." His own story is in "The Spirit of Solitude" (The Confessions of Aleister Crowley) Vol. II.

PAGE 55

1) The Mystic Name of an Adept of this degree is not to be divulged without special reasons for so doing.

PAGE 56

1) See the Equinox "The Temple of Solomon the King" for a fairly full account of these various matters. The "Master" was the late S.L. Mathers.

PAGE 58

1) An account of these matters, in part, is to be found in the Equinox, Vol. I, No.

VIII, and in his own poem "Aha !"

PAGE 61

1) The notes for this article were worked out in collaboration with Captain (now Major-General) J.F.C. Fuller. Every means of cross-examination was pressed to the utmost.

2) Projected by Fuller as no more than a record of the personal attainment of Aleister Crowley.

PAGE 68

1) As a devotee of Yoga, "Union," would have done.

2) Given in Liber Samekh: see "Magick."

3) Thoth, the Egyptian God of Wisdom and Magick.

4) Horus.

5) The Sun.

PAGE 69

1) More probably a blind.

PAGE 70

1) I.e. Wednesday.

2) See "Magick" Appendix Liber CXX.

3) Thursday.

4) Friday.

5) Saturday.

6) Sunday.

PAGE 71

1) See Equinox Vol. I, No. II, the Neophyte Ritual of the G.D.

PAGE 73

1) 666 had been taken by Fra. P. as the number of His own Name (The Beast) long years before, in His childhood. There could be no physical causal connection here ; and coincidence, sufficient to explain this one isolated fact, becomes inadequate in view of the other evidence.

PAGE 75

1) (The father's name. The method of spelling shows that he was a foreigner. There



is no clue to the vocalisation).

#### PAGE 76

1) The analogy is between the “new formula” given by the “Word” every six months in the Order, and that given every couple of thousand years (more or less) by the Word of a Magus to the whole or part of Mankind.

#### PAGE 77

- 1) “Monday. The Sun enters Aries.” i.e. Springs begins.
- 2) Tuesday.
- 3) Wednesday.

#### PAGE 86

1) But see the miraculous events connected with “The Revival of Magick” described in Magick pp. 257-260, where he is shewn as 93.

2) I.e. the messenger of God to Man.

3) The motto of Fra. P. as a Magister Templi 8[degree] = 3[?]; He used it in His office of giving out the “Official Books of A.A.” to the word in the Equinox.

4) J.F.C. Fuller.

#### PAGE 94

1) This paper was written, independently of any idea of its present place in this Book, by The Beast 666 Himself, in the Abbey of Thelema in Cefalu, Sicily. No further apology is of-fered for any repetitious of statements made in previous chap-ters.

#### PAGE 96

- 1) Written in 1920, e.v.

#### PAGE 97

1) Such a theory would further imply that I am, unknown to myself, possessed of all sorts of praeternatural knowledge and power. The law of Parsimony of Thought (Sir W. Hamilton) appears in rebuttal. Aiwaz calls Himself “the minister of Hoor-parr-Kraat,” the twin of Heru-Ra-Ha. This is the dual form of Horus, child of Isis and Osiris.

#### PAGE 98

- 1) In preparation.

PAGE I01

1) The Chalice is not presented to laymen. Those who understand the reason for this and other details of the Mass, will wonder at the perfection with which the Roman Communion has preserved the form, and lost the substance, of the Supreme Magical Ritual of the True Gnosis.

PAGE I02

1) The “magical numbers” of the Sun are, according to tradition, 6, (6 x 6) 36, (666 [divided by] III, and [epsilon] (I-36) 666.

PAGE I03

1) Shin 300 Teht 9 Aleph I Lamed 30 He 5 Yod IO Mem 40. Note that 395 being the corrections required ! Note also the 3I and the 93 in this value of [pi].

PAGE I07

1) See Liber LXV, I, Equinox III, and Liber VII Equinox III, II, especially.

PAGE II2

1) Church of England. I confidently supposed that Anglicanism was a peculiarly violent form of Devil-Worship, and was in de-spair at being unable to discover where the Abomination came in.

PAGE II3

1) It broke out during my absence (1906), and made it impossible to resume the previous relations.

PAGE II4

1) See previous chapter.

PAGE II5

1) I invoked them by the Air section of Liber Samekh, and the appropriate God-names, Pentagrams, & c.

PAGE II7

1) The effect was thus as if the language were “English-in-itself,” without any background, such as exists when one hears any one human speak it, and enables one to assign all sorts of attributes to the speaker.

#### PAGE I18

1) This impression seems to have been a sort of visualization in the imagination. It is not uncommon for me to receive intimations in this manner.

2) I do not necessarily mean that he is a member of human society in quite the normal way. He might rather be able to form for Himself a human body as circumstances indicate, from the appropriate Elements, and dissolve it when the occasion for its use is past. I say this because I have been permitted to see Him in recent years in a variety of physical appearances, all equally "material" in the sense in which my own body is so.

#### PAGE I26

1) The following passage, to the end of the chapter, refers to the Commentary ; whereas the Comment itself is printed, above, with the text. This Comment is the really inspired message, cutting as it does all the difficulties with a single keen stroke. We have decided, however, to retain the passage for its essential interest and as a preliminary to the publication of the Commentary---Ed.

#### PAGE I27

1) I note that A Ch D is "his child" without reference to The Scarlet Woman ; whereas the Child who is to be "mightier than all the kings of the earth" is to be bred from Her, without reference to the Beast. There is no indication that these two children are not identical ; but there is none that they are. Hans "Carter" ( or Hirsig) might perfectly well be the latter of these children.

#### PAGE I35

1) Indeed, it was not until his Word became conterminous with Himself and His Universe that all alien ideas lost their meaning for Him.

#### PAGE I36

1) Consult Equinox III 2 "Jesus," a study of the New Testament by The Beast 666, where it is proven that "Jesus" is a composite figure of several incompatible elements. There is therefore no "he" in the case. The Gospels are a crude compilation of Gnosticism, Judaism, Essenism, Hinduism, Buddhism, with the watch-words of various sacerdotal-political cults, thrown at random into a hotch-potch of the distorted legends of the persons of the Pagan Pantheon, all glued with a semblance of unity in the interests of sustaining the shaken fabric of local faiths against the assaults of the consolidation of civilization, and of applying the cooperative principle to businesses whose throats were being cut by competition.

חל הים 3141593-π to 6 places  
 הדר - HAD-11 in full 555-5 ENERGY  
 לז = 31. אל = 31.  
 ח.ס (6) XX+XI=31.  
 שש = 309 XX+XI.  
 H KOKKINH ΓΥNH-667-HKΓ-31.  
 נו - NU = 56.  
 161 COPH NIA בפה-100+איז-61  
 כח - כ in full = ① + ② in Greek. 1<sup>46</sup>-47.  
 AIWASS AIVAS: 78. (666 Error)  
 Ta-Nish TANICH = 78. Alternatively  
 Sh for Ch gives 370. 0 Sh, Creation  
 עיון AIWAZ = 93.  
 ΘΕΛΗΜΑ = 93 in full 2542. }<sup>see</sup>  
 ΛΟΓΟΣ ΠΥΘΙΟC ΤΟΨ ΝΟΜΟΥ }<sup>39</sup>  
 ΑΓΑΠΗ = 93.  
 M...M = 93.  
 III°++ = 93.  
 עבא = 93 Will: @ Star Host.  
 Montu MVNTV = 111  
 RPST = 311.  
 שחבש - KHABS 311-BHTA.  
 AI/ACC: AIWASS = 418.  
 RPSTOVAL בשכין = 418.  
 ABRAHADABRA = 418.  
 Ch-8-ChITh-418-ABRAHADABRA  
 = RA = HVVR (RA-HOOR).  
 ΠΑΛΛΑC ΑΘΗNH = 418.  
 TO MH = 418.  
 PARZIVAL = 418.  
 חית (ח-8 in full) = 418.  
 stBeIsaysa ביהשאיפא 418.

HRV-RA-HA-211+201+6 = 418.  
 הרו = HERU-211 }  
 רא = RA = 201 } 418.  
 הא = HA = 26 }  
 הור = HOOR-217 }  
 רא = RA = 201 } 418 } 444  
 כו = KHU = 26 }  
 NOMOC = 430  
 מוצ = 510-Φ1-ש.ר  
 תריון = THERION = 666.  
 ΤΟ ΜΕΓΑ ΘΗΡΙΟΝ = 666.  
 KAMURET = 666  
 666 The number of the STELE  
 the number of The BEAST. The  
 NUMBER of THE MAN <sup>see</sup> Apocalypse  
 The Beast AChIHA 666 in full.  
 (The usual spelling is ChIHA)  
 A-III Ch-418.1=20.H=6.A-III.  
 O-A in THE Book of THOTH (The TAROT).  
 A-III ① = 6  
 ANKH-F-N-KHONSHU-T = 666.  
 Nuteru NVTHIRV = 666.  
 CTHAH 666 = 52 + 666 = 718  
 Bes-n-maut BISHNA MANT = 888  
 Ta-Nich ThA NICH } (hxA)  
 ΛΟΓΟΣ ΠΥΘΙΟC = Word-1142.  
 AGE TO ΘΕΛΗΜΑ COY = 1142.

A FEW INDICATIONS FOR THE  
 STUDENT OF THE LINE TO BE  
 ADOPTED IN HIS ELUCIDATION OF

**LIBER · AL**